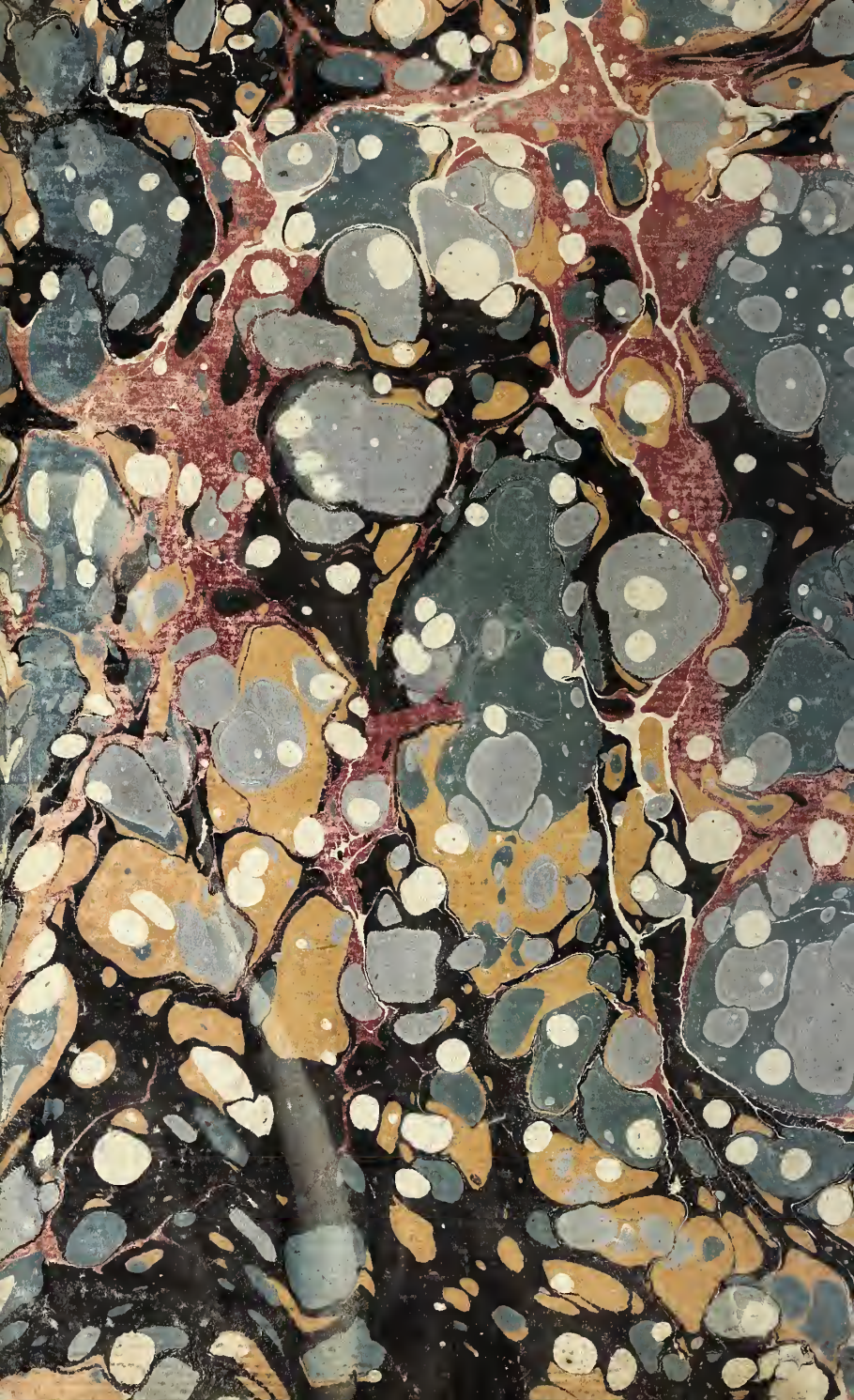

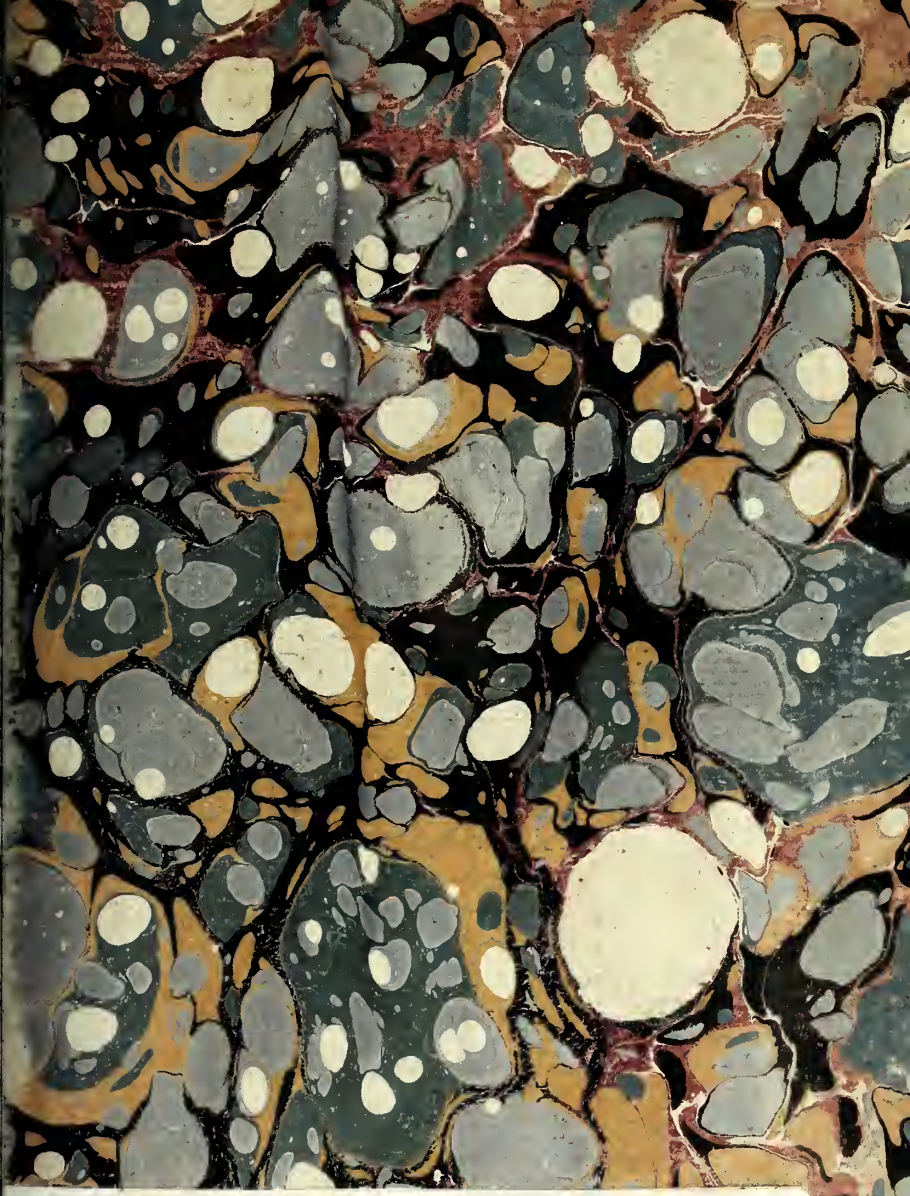

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TRAVELS

THROUGH

SICILY

AND THAT PART OF

ITALY

FORMERLY CALLED

MAGNA GRÆCIA.

And a TOUR through

EGYPT,

WITH

An accurate Deſcription of its Cities, and the modern State of the Country.

Tranſlated from the GERMAN,

By J. R. FORSTER, F.R.S.

LONDON:

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MDCCLXXIII.

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TO

THOMAS FALCONER, *Esq*; *of* CHESTER.

DEAR SIR,

WHEN this reaches you, I ſhall probably be on the oppoſite hemiſphere of our globe: but though at ſuch a diſtance I ſhall never forget that early friendſhip you honoured me with, when I was taken notice of but by very few. Give me leave, therefore, to prefix your name to this publication (which could not be put to the preſs under my own eyes, on account of my voyage), and thus publicly to acknowledge the favours

received at your hands, and pleaſe to accept the ſentiments of the dueſt regard and moſt ſincere gratitude, with which I always ſubſcribe myſelf,

Dear SIR,

Your moſt obliged

humble ſervant.

London, June 23, 1772.

John Reinhold Forſter.

PREFACE.

THE author of this journey is a *German* Nobleman, called Baron *Riedeſel.* To ſay any thing more in favour of the preſent publication would be unfair, as the author has prefixed no preface to his work: it certainly will give a very good idea of the modern ſtate of two countries, at preſent very little known, and little frequented by common travellers; this circumſtance muſt prejudice our readers in favour of this work, eſpecially as it breathes a love of liberty, not frequently met with in tranſmarine publications.

THE *Cantaro* ſo often mentioned by our author, is a weight of one hundred and three quarters.

THE *Salma* liquid meaſure, is about forty gallons,

THE *Salma* corn meaſure, is not quite a quarter.

THE *Palmo di Napoli*, is eight inches and a half.

THE *Carlino* is about four-pence, thirty of which make an *Oncia*, or about half a guinea.

The *Ducata* is the third part of an *Oncia*.

THESE informations will, I hope, facilitate the reading of this journey, and ſpare me the trouble of frequently repeating the ſame, or reducing them to *Engliſh* value, which ſome readers perhaps might find fault with.

The unhappy Abbé *Winckelman* was our author's friend; to him he wrote the letters here publiſhed, and they had the approbation of this great antiquary, who perhaps would have added ſome notes to them, had he not met with an untimely fate, from a worthleſs ruffian.

London, June
8, 1772.

TO

Abbé WINCKLEMAN.

DEAR SIR,

AS you permitted me to communicate to you the obſervations I ſhould make on my tour round *Sicily* and in the kingdom of *Naples*, I now take the liberty of laying them before you. They concern not merely antiquities, but extend likewiſe to ſeveral other ſubjects; you know I am fond of communicating my ideas to my friends, and you have often liſtened to theſe trifles with patience. If you will with equal benevolence beſtow your leiſure hours on this ſmall tribute of friendſhip, I ſhall with pleaſure begin my narrative;

and this, I have reaſon to hope, becauſe I know you honour me with your affection.

On the 13th of *March* 1767, I went on board one of his *Sicilian* majeſty's *Sciabecchi* or *Xebecs*, called *Santa Maria del Parco*, which was commanded by a *Malteſe* knight of the family of *Staitti*, at *Trapani* in *Sicily*. The weather was fair at our departure, and we ſailed the whole day, and half of the night with a briſk wind at north: however, on the 11th, at day-break, the wind fell, and towards ſeven in the morning we had a violent ſouth wind, which we reſiſted for ſome time; but as three hundred ſoldiers, and ſeveral officers and people of quality, who were all ſea-ſick, were on board our veſſels, the commander reſolved to put back again. I was very much diſſatisfied with this circumſtance, eſpecially as I already ſaw the *Liparian* iſles behind, and the iſle of *Utica*, with *Cape Saffarano*, before me, and I would have prevailed on my friend the Chevalier *Staitti* to keep the ſea; but as his ſuperior, captain *Bologna*, the commander of two *Sciabecchi* and ſix *Tartanes* (which together tranſported the whole

whole regiment) made ſignal for putting about, he was forced to obey, and that very evening, at ten o'clock, we came to an anchor in *Baja*.

HERE we were obliged to wait for a northerly wind till the 17th in the evening, The good company on board, the obliging behaviour of the captain, the neighbourhood of *Baja*, ſo renowned and ſo pleaſant in former times, and a ſhort excurſion to the neighbouring iſles of *Procida* and *Iſchia*, made this time appear ſhorter than I at firſt imagined. That ſame evening a cannon was fired as a ſignal for our departure, and we weighed and ſet ſail with a briſk eaſt wind. We paſſed by *Capri*, and every thing was perfectly quiet near the ſhore, though I obſerved, when walking upon deck with the captain, that the ſea was ſtill much agitated from the late ſtorm. Towards midnight the waves increaſed as we ſtood farther out to ſea, and wind and billows fought with each other. On one ſide, our little veſſel was bent by the wind againſt the waves, which beat over it on the other. We were in no great danger, but obliged

to face hunger and trouble, becauſe it was not poſſible to boil any thing on account of the high ſea. The ſhip's officers and I comforted ourſelves on deck with a bottle of *Malaga*, whilſt the other paſſengers lay ſea-ſick, and confined in narrow cabbins; after ſailing the whole day, and being toſſed about by the ſea, we anchored at ſeven in the evening of the 18th, in the harbour of *Palermo*. This capital of the whole iſland is ſituated in a bay between two promontories, the one *Monte Pellegrino*, formerly *Erƈta*, the other *Cape Saffarano*. The ſituation of this town is not ſo enchanting as I had been taught to expect, for it is quite ſurrounded with mountains, and has only a few cultivated vales. The city itſelf is ſmall, but very populous; they count 150,000 inhabitants, but the true number is not above 120,000. The two principal ſtreets, and which croſs each other, are very fine. This is the only town in all *Italy*, which is lighted at night at the public expence.

I LEAVE the deſcription of each particular church and palace to thoſe who

have more patience to write or read than you or I have. In the cathedral are four urns of porphyry, which are the tombs of as many kings of *Sicily*; I could never get informed from whence they were brought; the porphyry is of the moſt beautiful ſort. The ſhape of the urns is not quite in the *Greek* ſtile, but much too fine for the times of the kings that are buried in them. It is ſaid, that this porphyry is gotten in *Sicily*; but I rather believe theſe urns were found in ancient *Roman* tombs, and then applied to the above-mentioned purpoſe. The choir of the cathedral is adorned with ſtatues of *Ghagini*, the *Sicilian Michael Angelo*, and are held in high repute here. His manner is tolerable, but his figures are all too ſhort, and the attitudes ſtrained. The art of painting ſeems to be at a very low ebb in *Palermo*, and I could not find one perſon that was able to give me an account of the beſt paintings here. In the church of the *Collegio Vecchio* belonging to the Jeſuits are ſome pieces done by a painter, known by the name of *Zioppo di Gangi*; his deſign is ſoft, but without expreſſion, or fire; he has much light, and little ſhade.

In

In the church of *St. Franceſco d'Aſſiſi* is a painting of the *Angelo Cuſtode* attributed to *Raphael*; though this is not true, yet the piece is very fine, its deſign and color are good, and I am inclined to take it for a work of *Coppola di Gallipoli*, of whom I ſhall ſoon have occaſion to ſpeak more. In the church of *St. Franceſco di Paola*, out of town, are two beautiful paintings, which remain unnoticed, and are not eſteemed; but they are ſo fine, that I look upon them as the works of *Paul Veroneſe*.

The Jeſuits at *Palermo* have a fine collection of antiquities; but theſe, like the *Muſeum Kircherianum* at *Rome*, are buried and loſt among the number of trifles and baubles. The cabinet of medals is pretty compleat in *Roman* and *Sicilian* coins. One of the fineſt pieces among the marbles, is a buſto, perfectly reſembling the ſtatue of *Sardanapalus* at the ſculptor *Cavaceppi*'s in *Rome*; this, I believe, is marked in the hiſtory of the arts. Here is likewiſe a clothed *Venus* of marble, and a little *Amorino* in a gruppo, a preſent of the prince of *Scordia*; however, this whole piece is certainly

certainly modern, and of very bad workmanſhip. From the painted earthen veſſels in this muſeum, reſembling the *Etruſcan* and *Campanian* ones, and which were dug a little out of the town, at a place where they now have built the *Albergo de Poveri*, or *Hoſpital* for the poor, one can form an idea of the *Greek* vaſes in *Sicily*; but as there are much finer ones in *Girgenti* and *Catania*, theſe do not deſerve to be mentioned.

At *Moreale*, a little town about two miles from *Palermo*, ſituated on a mountain, the cathedral deſerves to be noticed on account of two urns of porphyry; they are beautiful, and of a conſiderable ſize, and contain the aſhes of *William the Good*, and *William the Bad*, two kings of *Sicily*. *William the Good* got this name, becauſe he was bigoted, and entirely devoted to the clergy; the other had the ſurname of *Bad*, for being wiſer, and free from prejudices. This example proves the little dependence that can be had upon common fame, and confirms me in my contempt of it. In the ſame church, among many others, is a painting of the

martyrdom of *St. Placidus*; the fineſt piece of *Morrealeſe*, the *Sicilian Raphael.* There is ſpirit in the ſketch, and life in the execution: the deſign is inaccurate, but the colorit has ſtrength and life. I ſhall ſay nothing of the *Gothic Moſaic*, which the *Sicilians* admire very much.

In the *Benedictine* convent of *St. Martino*, about ſeven miles from *Palermo*, they ſhew a painting in the refectory, and attribute it to *Paolo Veroneſe*; it is a fine piece, but cannot be done by this maſter. In the church are many fine pieces by the above-mentioned *Morrealeſe*, and three more by *Zioppo di Gangi.* This convent has begun to collect antiquities, and I here found a fine collection of ancient vaſes. But their figures in bronze, and their collection of coins, do not deſerve notice.

The capital of this kingdom, *Palermo*, has an annual revenue of one million of *Sicilian* crowns (one of which is equal to twelve *Neapolitan Carlini*). The magiſtrates of this city have made an agreement with the people always to give them bread

at

at one and the ſame price; thirty-three ounces for four *Neapolitan Grani* (or about two-pence ſterling). All the corn which is exported from *Sicily* is ſold here; each *Salma*, which is about eight buſhels, pays fifteen *Carlini*, or between ſix and ſeven ſhillings ſterling duty to the king; and this makes the greateſt part of his *Sicilian* majeſty's revenues.

On the 30th of *March* I left *Palermo*; travellers in this iſland muſt either go on horſeback, or be carried in litters, becauſe the roads are impaſſable for carriages. I choſe the former, and was obliged, againſt my will, to take one of the ſoldiers with me, whom the king keeps as guards againſt the banditti. I was much againſt taking this companion, but all my acquaintance, and even the viceroy himſelf, adviſed me to it. The king pays a company of forty men, and each of the three vales another company, for the protection of travellers, and ſafety of the roads. Every perſon, who poſſeſſes great eſtates, keeps likewiſe a number of armed horſemen to guard his own perſon. I had been told, that theſe

ſoldiers

ſoldiers were in fact the leaders of the highwaymen, and only choſe to attend travellers, becauſe they were in connexion with thoſe wretches; but this is falſe, and the ſoldiers are very honeſt fellows, in whom you may put entire confidence. I believe they may ſometimes treat with lenity the robbers whom they take; but you are without danger when attended by them, and they conduct the traveller with great attention and fidelity: yet, I think, one may ſafely travel without them, as I never met a ſingle ſuſpicious perſon.

THE evening of the ſame day I left *Palermo*, I reached *Alcamo*, and immediately experienced the *Sicilian* hoſpitality; for having a recommendation to a man of note in this town, he introduced me into his houſe, and entertained me very elegantly. This gave me opportunities of obſerving, that *Sicily* abounded with riches, where it was leaſt expected. Though but a little town, the gentleman lived in a very good houſe; his plate was rich, and his table well ſerved: here I enjoyed every thing that civility, friendſhip, and ſincerity could

could offer. My hoſpitable friend ſhewed me all the different productions which grew upon his territories. Among the reſt, they have here the beſt *Sommaco*, a plant of which they make a powder for the tanning of leather: and the *Salma* of *Alcamo* is worth twelve *Neapolitan Carlini* more than that of other parts. Here they likewiſe have abundance of *Manna*, which is the juice of a kind of white *Acacia*, whoſe bark they wound in the months of *July*, *Auguſt*, and *September*, and the iſſuing ſap is thus inſpiſſated by the heat of the ſun, and becomes *Manna*. This is of two ſorts, either in *Cannole* or *Fraſca*: the firſt is the beſt, becauſe the ſap comes out ſo tough, and in ſuch quantities, as to remain in great pieces, or to form tubes; the ſecond ſort conſiſts of ſingle drops, which are received on a white cloth, ſpread under the tree for that purpoſe.

EIGHT miles from *Alcamo*, and two from *Calatafimi*, there appears on a little hill a very perfect temple of the moſt ancient *Doric* order, ſuch as the temples of *Peſti* are, which you have ſeen. It is a remaining

ing monument of the ancient town of *Segeſtus*, but not known to what deity it was conſecrated: it has thirty-ſix columns, thirteen on each ſide, including thoſe on the corners, and five in the halls, before and behind. There are ſome peculiarities to be obſerved in the ſtructure of this temple, which cannot be explained without a drawing; nor are they expreſſed in my own drawing. The columns have baſes, which are two *Neapolitan* palms high, and eight palms broad. The entrance is expreſſed in the intercolumnia, which are likewiſe eight palms broad, by a particular excavation on the weſt ſide of the temple. Each column has twenty-five palms in circumference, and below the capital they grow narrower, but in a different manner from that of the columns at *Peſti*, *Girgenti*, and *Selinunte*, ending with a notch; nor are they fluted, like thoſe of *Peſti* and *Girgenti*. From the manner, I am inclined to believe that the temple at *Segeſtus* is of later date than the preceding ones. On the ſame hill, near the temple, are two great round pieces like mill-ſtones, of a harder and finer ſtone than

than the temple itſelf; each of theſe pieces meaſures ſix palms and a quarter in diameter, and three palms and a half in height. They ſeem to be the remnants of columns, and not of an altar, as I had thought at firſt, there being none of the characteriſtics of the latter on them.

The ſame evening I arrived at *Trapani* (the ancient *Drepanum*) a fine well-built town, in which the ſalt-works deſerve to be viſited. The ſea-water is led into ſeveral reſervoirs, where the heat of the ſun evaporates the aqueous particles, and leaves nothing but the ſalt behind. The reaſon why they cannot every where, and on all the ſea-coaſts, prepare ſalt in this manner, is partly the want of the neceſſary degree of heat, and partly the nature of the ground, which muſt either be rock, or chalk, or clay. The *Tunny* fiſhery here is one of the greateſt in *Sicily*, eſpecially round the adjacent iſles of *Favignana* and *Falconieri*; the *Genoeſe* family of the *Pallavicini*, who bought it for 120,000 zechini, clear 20,000 *Neapolitan* ducats by it in a good year.

On

On the *Monte di Trapano*, or the ancient *Eryx*, which is ſix miles from the town of that name, are but few remains of this ancient town, and of the famous temple of the *Venus Erycina*; there are ſome fragments of columns of granite, where the order of architecture cannot be diſtinguiſhed; and a deep well, which is ſaid to be the fountain of the *Venus Erycina*. Here they likewiſe ſhew two gates, which, as they pretend, were the ancient city gates, but I was convinced they were monuments left by the *Normans*. This mountain of *Trapano* is the higheſt in the whole iſland, after mount *Ætna*, and like that, it is unconnected with any other mountains. The idea of worſhipping *Venus* on this mountain, preferably to any other place, may have taken its riſe from the beauty of the females who inhabit it, as was the caſe with *Gnidos* in *Greece*, which was looked upon as the favorite reſidence of this goddeſs. The moſt beautiful women in all *Sicily* are indeed the inhabitants of this little town, and this gives many of them an opportunity of making their fortunes by marrying to great advantage. Their com-

complexions are as fair as thoſe of any *Engliſhwoman* or *German*, and they have alſo moſt beautiful black eyes, full of ſpirit and vivacity, and the moſt regular *Grecian* profiles. The pure, ſerene, and ſubtle air of this neighbourhood is to be conſidered as the natural cauſe of this. I have ſaid nothing of *St. Roſalia* at *Palermo*, and I ſhall therefore paſs over in ſilence the *Madonna di Trapani*, and an innumerable ſwarm of miraculous ſaints over all *Sicily*.

Before I leave *Trapani*, I muſt give you an inſtance of the *Sicilian* vindictive character, and of a remainder of the ancient Republican ſpirit. In the times of the emperor *Charles the Fifth*, a ſociety was formed at *Trapani*, who called themſelves *The Society of St. Paolo*, and had vowed to judge of the proceedings of their magiſtrates, of their fellow-citizens, and of every inhabitant of the town: whoſoever was condemned by this ſociety, was ſure to be loſt; for one of their members, upon whom they conferred the cruel office of a murderer, was obliged, without any reply,

reply, privately to deſtroy the perſon thus clandeſtinely condemned.

FROM *Trapani* I went to *Marſala*, the ancient *Lilybæum*. *Charles the Fifth* entirely filled up the harbour, which was formerly very famous: this he did to prevent the pirates of the coaſt of *Africa* from any more landing there, as they had often ventured to do before, the port being very conveniently ſituated for that purpoſe. The Cape *(Promontorium Lilybæum)* is not a high land, as I expected, but very low, and quite even with the other land. Here are very few remains of antiquity; I found nothing but a grotto, and a well, incloſed in coarſe *Moſaic*, under a little chapel on the ſea ſhore, which is ſaid to have been the reſidence of the *Sibyl* of this place. Out of the town, towards *Mazzara*, are ſome caves cut into the rocks for the ſpace of ſix miles, and which I look upon as quarries. Round *Marſala* they cultivate the greateſt quantity, and the beſt ſort of that plant, of which pot-aſhes are made, which are uſed in making glaſs; it is there called *Soda*, or *Saponara*; they ſow it in *March*,

March, and is fit for uſe in *September*; it is then cut and burnt to aſhes.

Between *Trapani* and *Marſala* is a little iſland, now called *St. Pantaleo*, and ſaid to be the ancient *Motya*, where, according to *Thucydides*, the *Phœnicians* built a city, and from thence attacked and haraſſed *Lilybœum*. *Cluverius* demonſtrates, according to his cuſtom, with a thouſand quotations, that it really is the ancient *Motya*; but he mentions nothing of the ruins there. I found veſtiges of the city walls, and the remains of ſeven towers; but the architecture does not appear to be *Phœnician*, becauſe the ſtones are cut too regularly; they are eight palms broad, and four high. As there are walls in the iſle of *Ghozzo (Gaulus)* near *Malta*, which reſemble the ancient walls near *Fondi*, I believe this regular architecture in *Motya* to bear date from the time of the *Romans*, eſpecially as ſeveral urns, and *Vaſa Lacrimatoria* have been found there, which are doubtleſs *Roman*: I ſhall ſpeak in the proper place of the architecture of the ruins in *Ghozzo*.

MAZZARA, from which a third part of the iſland has its name, is an inconſiderable town. The inhabitants inſiſt upon it, that the ancient *Selinus* ſtood here, though the ruins of three beautiful temples in *Terra de Pulici*, on the ſea ſhore, prove the true ſituation of this town. In the cathedral are three ſepulchral urns of marble, worked in relievo, the workmanſhip is *Roman*, and but middling; the *Latin* inſcriptions (for I found no *Greek* ones) are entirely obliterated by time, and by the little care that has been taken of them. *Gualteri* was able to read them in his time, and mentions them. It is remarkable of this town, that though it lies on the ſea ſhore, fiſh is very ſcarce in it, becauſe the *African* pirates diſturb and take the fiſhermen; and there is hardly one fiſherman, who has not been, at leaſt once, or even three or four times a ſlave at *Tunis*, which is but one hundred miles diſtant from *Mazzara*. There is a very humane combination in this and other towns of *Sicily* for redeeming the ſlaves; and its members, in caſe of ſcarcity of money, ſell themſelves in order to free them. I will not

not decide whether this humanity does not exceed its proper bounds; but I believe that ſelf-love, and the expectation of paradiſe, often deſtroy the merit of the action.

At *Mazzara* I ſaw that *Sicily* produces likewiſe very fruitful women; for the ducheſs *Sanzone*, a little thin lady, had then twenty-ſix healthy children.

They cultivate much cotton here, and it is one of the beſt revenues; it is ſown in *April*, and ripens in *September* or *October*, and even in *November*, if the weather be mild. The plant grows to the height of four or five palms; the fruit reſembles a hazel, and opens of itſelf, containing ſeveral black ſeeds, in which are wrapt the cotton.

Twelve miles from *Mazzara*, and eight from the caſtle *Vetrano*, on the ſea ſhore, are the ruins of three temples, being the remains of the ancient city of *Selinus*; in *Sicily* they are called *Pilieri di Caſtel Vetrano*. Next to the temple of the *Olympian Jupiter* at *Girgenti*, theſe are the greateſt fabrics

of antiquity, which are ſtill preſerved; they are indeed entirely pulled down, but one may yet diſcover the order of architecture, with the extent and the proportions of this building, from the gigantic admeaſurements. The firſt of theſe temples, lying neareſt the ſea, has columns with twenty-one flutes, as is uſual in all *Doric* columns; the diameter of theſe pillars is of ſeven palms and a half; the ſix guttæ or drops below the Trygliphs are round, and take up a ſpace of three palms and a half; a remaining piece of the architrave meaſured ſixteen palms, the abacus ten palms and a half. It appears likewiſe that theſe columns had baſes, and I imagine the architecture was the ſame as that of the temple at *Segeſtum*; I have not been able, among theſe ruins, to find or to meaſure any other parts, beſides thoſe already mentioned.

Of the ſecond temple, I meaſured the *Plinth* which reſts on the capital; it had nine palms on each ſide of the ſquare; the diameter of the columns is five palms and a half; one of the corner ſtones, which is

is ſtill preſerved entire, meaſures ſeventeen palms and a half in length: the columns do not ſeem to be ſo heavy as thoſe of the former temple; they are not ſo ſhort in proportion to their thickneſs, and the capitals are ornamented with ſome ſmall flutes. There are no remains of the baſes to be found; the columns have twenty-one flutes. Theſe temples are twice as long as they are broad, as all temples of this kind are; but nothing can now be diſtinguiſhed of the internal ſtructure.

The third temple is gigantic; its columns have no flutes, except the four corner columns of the *Cella*; their *Plinth* meaſures fourteen palms and a half ſquare; the diameter of the columns is eight palms; the frieze is four palms high; the external columns of the portico are not fluted, and meaſure ten palms and a half in diameter; they do not ſeem to have had any baſes. This temple is about one hundred and ſixty yards long, and eighty broad. One of the columns of the *Cella* is ſtill preſerved, and has been repaired with ſmall ſtones, where it had been damaged; from this it appears,

that the form of theſe columns was exactly like the fruſtum of a cone. Upon the whole it ſhould ſeem, that this temple was a more beautiful building than the other two; but nothing can be diſtinguiſhed at preſent of its inner ſtructure, becauſe every thing is covered with ſtones and rubbiſh. In the *Intercolumnia* of the entrance, I with ſome difficulty diſcovered ſome ſteps by which you deſcend into the temple, as in that at *Segeſtum*. It is really worthy of admiration, how the ancients could raiſe theſe vaſt maſſes of ſtone to ſo great a height as they have done here; the method however in which they did it plainly appears at this temple, and thoſe of *Girgenti*; when they wanted to raiſe a large ſtone, they made a groove on each ſide of it, in form of a ſemi-ellipſis; into this they laid the rope, by which the ſtone was drawn up.

VIRGIL calls this town *Palmoſa Selinus*; but at preſent there are no palm-trees, and the country is ill cultivated. Many ſtones have been carried away from the temples, for building a bridge over the river *Belice*, and for this reaſon we no longer

longer find the architectonic parts complete there.

Six miles from this temple, at *Campobello*, are some quarries, where they break these monstrous masses of stone; here we may be convinced of the methods which the ancients employed in their works. Here are still some capitals and pieces of columns half wrought out of the rock, and half contained in it, as is told of the quarries in *Egypt*, whence the stones for building the pyramids were taken.

CASTEL VETRANO lies in a fine plain, and the country produces a great quantity of excellent wine and oil: this whole fertile tract belongs to the *Duca di Monte Leone*.

SCIACCA (Thermæ Selinuntiæ) is the place which claims the honor of having produced *Agathocles*. In the baths, which are said to have been discovered and cut out by *Dedalus*, there are some seats hewn in the rock, and a few inscriptions; one may distinguish the latter to have been in

Greek, but they are obliterated and illegible. The ſituation of this town is extremely pleaſant, being on a little hill, from whence there is a proſpect of the ſea, and of a moſt beautiful country, planted with fig, orange, and lemon trees: piſtachio trees grow in great plenty here, and it is remarkable that theſe trees never produce any fruit, unleſs another of the ſame kind is planted near them having male flowers, and never bearing fruit; this male tree is called *Scornabecco* here. *Sciacca* is the only place where I found the inhabitants had ſome taſte for painting; a citizen in very good circumſtances, named *Teſtoni*, had great talents in this art, and would have turned out a great painter, if he had ſtudied at *Rome*. The young painter, that paints the hall in the leſſer palace of your cardinal's villa, is a native of *Sciacca*, as this *Teſtoni* aſſured me.

GIRGENTI (*Agrigentum*, ΑΓΡΑΓΑΣ) is forty miles diſtant from *Sciacca*. The modern town is four miles diſtant from the ſea ſhore, on a high mountain, where the caſtle or fort of the *Greek* town formerly ſtood.

ſtood. If ever I enjoyed, in its full extent, the pleaſure of a fine ſituation and proſpect, it was the morning after my arrival here, where I early viewed the whole country from the convent of the *Auguſtine* friars, who had received me. Repreſent to your mind, my dear friend, an eaſy declivity under my window, four miles long, bounded by the ſea, and extending on each ſide about ſix or ſeven miles; planted with vines, olive, and almond trees, excellent corn, already flowering on the 7th of *April*, and the moſt palatable fruits which the earth can produce; the poſſeſſions of each perſon divided by hedges of aloe and *Indian* figwort; hundreds of nightingales filling the air with their melodious ſongs; and amidſt all theſe rural beauties, the well preſerved temple of *Juno Lacinia*, the entire one of *Concord*, the remains of that ſacred to *Hercules*, and the ruins of the gigantic one of *Jupiter*. Here I exclaimed with *Horace*,

——— Hic vivere vellem
Oblituſque meorum, obliviſcendus et illis.
Neptunum procul è terra ſpectare furentem.

As

As I was in want of ſome repoſe this day, I contented myſelf with viewing the moſt remarkable things in the town. I went into the cathedral, where I ſaw the baptiſtery, which is made of one of the moſt excellent, and perhaps the moſt beautiful baſſo relievo's of antiquity which has been preſerved in marble to our times. Do not judge of it by the drawings of *d'Orville*, and father *Pancrazi*; rather deſtroy thoſe wretched repreſentations of the moſt glorious and beautiful pieces of the ancients. This baptiſtery was found in the tombs of the ancient city of *Agrigentum*, and repreſents various figures differently executed on its four ſides. The firſt ſide, which probably ſtood in front in the tomb, contains nine figures; the hero, who is the principal figure, is an *Alto relievo*, or three fourth parts of it are raiſed; all that gracefulneſs of form, and beauty of ideas, which is handed down to us by the ancients, is to be met with in this figure; you ſee the form of one of the moſt beautiful men, viſibly ſingled out by nature for peculiar exploits, preferably to the reſt of mortals: he is raiſed above the other figures, more tall,

tall, more beautiful, more perfect than they; in a word, the master-piece of nature and of art. The other figures represent his attendants, and are likewise master-pieces as to the exactness of the proportion and beauty of the form, yet less beautiful than the principal figure; the old female that seems to petition the hero, is rather little in comparison with the other figures, but perfect in her kind. On the right side of this urn is a figure which swoons away, one of the most beautiful female forms which art can imitate; the profile of the face is as perfect and harmonious, as a mortal can imagine; the arms, especially the extended one, which is supported by one of the nymphs, is a master-piece, and a model of the greatest beauty: the drapery is elegant, noble, and easy, and the attitudes excellent. The hindmost side represents a chace, where three men, one with a spear, another with an uplifted stone, and the third on horseback with a javelin try to wound a wild boar; this work is bad, and sinks infinitely below that of the front side. The fourth side, which is the left, when you consider

it

it from the front ſide, is in the ſame ſtile as the laſt piece, executed in low and very little raiſed work, and repreſents a man lying on the ground, being fallen from a *Quadriga*; another man attempts to ſtop the four horſes, which look wild; and with difficulty you perceive a monſter like a dragon, in one corner, which frightens the horſes.

You have probably read father *Pancrazi*'s opinion, where he makes this monument a repreſentation of the hiſtory, and the ſepulchral urn of the laſt king of *Agrigentum*, named *Phintia*. I need not mention to you, that *Phintia* did not die at *Agrigentum*, but at *Carthage*; but beſides this, it does not at all appear probable, that ſo hated a tyrant ſhould have had ſo beautiful an urn placed in honour of him. It is likewiſe ſuperfluous to obſerve to you, that the hiſtory does not coincide with it. After I had for a good while viewed the urn with great attention, I remained dubious, whether it repreſented the hiſtory of *Hippolytus*, and his ſtep-mother *Phedra*, or that of *Achilles* dragging *Hector* at his car.

car. The firſt opinion ſeems the moſt probable: in that caſe, the capital figure in front would repreſent *Hippolytus*, whom his nurſe (according to the tragedy) under the figure of the little old woman, endeavours to perſuade; the next ſide the ſurprize of *Phedra*, on hearing the news of *Hippolytus*'s death; the back or hindmoſt ſide, the young hero hunting; and the left ſide his unfortunate death, through the fright of his horſes by a dragon appearing out of the ſea. I will not defend my opinion, perhaps the *Greek* tragedy, or the *French* one of *Racine*, may have miſled me, and occaſioned this imagination; however, I think there is a great correſpondence between the hiſtory and the baſſo relievo.

From hence I was conducted to the *Segreteria*, or office of the chapter of the cathedral, where they ſhewed me one of the fineſt ancient vaſes in *terra cotta*, which has been preſerved from former ages. You muſt have ſeen it in father *Pancrazi*'s work. Whether the figures, as he imagines, really do or do not repreſent *Ulyſſes* in hell, on one ſide; and on the other, his com-

companions before *Circe*, when ſhe was metamorphoſing them, I leave to your deciſion; for my part I own, that this explication does not ſatisfy me, and does not appear exact. The vaſe is one of the largeſt and fineſt of antiquity; it is four and a half *Neapolitan* palms high, of the moſt elegant elliptic form, black with yellow figures, which have beautiful profiles, and moſt exactly proportionate colours. In this vaſe you ſee the beſt *Greek* ſtile of thoſe good times, when art was brought to its higheſt pitch by this nation, and I have found none in *Italy* which could equal it. The vaſes, upon the whole, which I have ſeen in *Sicily*, are all fine, and proofs of the taſte and ſkill of the nation who made them. I ſhall not determine whether they are an imitation of the *Etruſcan* or *Campanian* vaſes in point of ſubſtance, colour, and form, or whether they accidentally got ſo great a ſimilarity with them. I am however rather inclined to think the *Greeks* in *Sicily* imitated the vaſes of *Etruria*, but improved upon them, in the outlines of the figures. It is known that ſeveral particular towns in *Sicily*, ſuch as *Thermæ Selinuntiæ*, and

Cama-

Camarina, were famous for making good vaſes; and hiſtory tells us, that *Agathocles* was the ſon of a potter. Perhaps the earth of which the *Etruſcans* made their vaſes, was much liked; and why ſhould not the uſe of them have become faſhionable, in the ſame manner as we now have learnt to make china from the *Chineſe* and *Japaneſe*.

In the churches of this town there are ſeveral other urns, and in the market-place an ancient inſcription relating to the temple of *Concord* *, and a barbarous one of the temple of *Jupiter Olympicus*: the urns are *Roman*, and the inſcriptions have been mentioned by *Fazello*, and other authors; it is therefore unneceſſary to ſpeak more of it.

The next day I rode to the ancient city of *Agrigentum*, in company with a gentleman of *Rome*, and a lover of antiquities, Don *Ettore*, *Barone di St. Anna*, who had

* Concordiae Agrigentinorum Sacrum, Res publica Lilybitanorum, dedicantibus M. Atterio. Candido Procos. et L. Cornelio Marcello Q. Pr. Pr.

married,

married, and was ſettled at *Girgenti*; he made the drawings and moſt of the explications in father *Pancrazi*'s work.—*Agrigentum* lies on the declivity of the ſame mountain, at the ſummit of which the modern *Girgenti* is ſituated. I firſt viſited the temple of *Juno Lacinia* at the eaſtern extremity of the ancient city. This temple had thirty-four columns in its circumference, as all the now extant temples of the ancient *Doric* order have, whoſe length is the double of their breadth *(biſlunghi)*. Only one ſide of this temple is ſtanding; and from thence it appears that the columns, like all others of this order, have no baſes; they have twenty-one flutes, and are conic, like thoſe of *Peſti*, and other temples of this kind. That, which, as it is ſaid, was ſacred to *Concord*, and in which there is now a church, has the ſame proportion, ſize, and number of columns; it makes the fineſt appearance of all the temples at *Girgenti*, becauſe it is entirely preſerved, and ſtands elevated on a little hill. Here one may form a judgment of the beauty of that architecture, where a noble ſimplicity and few ornaments are employed; none of the

the other leſſer temples can be compared to this for beauty, and every beholder is enchanted with the harmony of the few, but noble parts, of which this building conſiſts. It has three ſteps; the *Cella* is now made uſe of as a church, and I plainly ſaw the ΠΡΟΝΑΟΝ and ΠΟΣΘΙΚΟΝ. The entrance was on the eaſt ſide in the portico, under which one could go round the *Cella*, and enter it on the weſt ſide; there are no marks of the *Cella* having had columns, but it ſeems that its walls were built entirely of free ſtone, they being perfect to this very day:—there are no veſtiges of windows, and the light was probably admitted into the temple through the door only. It plainly appears, that the breaches, which are now in the wall, have been made in later times. On the eaſt ſide of the temple there are ſtill the remains of the ſtairs, which led into it through the *Intercolumnia*, and the marks of ſix ſteps, each of which is half a palm high.—An *Engliſhman*, on viſiting this ſtair-caſe, got people to dig under it.

WITHOUT the walls of the old city, towards the ſea, there is a building, of

which the one remaining ſide is ſaid to be all that remains of the temple of *Æſculapius:* the wall is built of great ſquare ſtones, and has half projecting fluted pillars without baſes, of the ſame ancient *Doric* order with the preceding ones. Whether this temple is of the ſame date with, or more modern than the former, and only built in imitation of the ancient order, it is difficult to determine. This way of building is pleaſing to the eye, and the demi-columns, which are fixed on this fine wall, have a good effect. The wall is ſo thick, that a ſtair-caſe of the ſame order is contrived within it, conſiſting of mere ſtones, not cemented together with mortar, appearing to me a maſter-piece of architecture in its kind; I was ſorry that I could not meaſure it, I could only ſee it through ſome apertures in the wall, the entrance being now cloſed up. On my return to the ancient city, I took notice of its walls: they are, as *Vitruvius* informs us, ſuch as the *Greeks* were uſed to extruct on the rocks, and conſiſting of great free ſtones: about eight palms aſunder there were quadrangular pits, or openings, incloſed in the ſame ſtones, and filled with

lime

lime and bricks. It is plain that this was done to leſſen the expences and the trouble. The height of theſe walls cannot now be determined, but the rock itſelf is of a conſiderable height without, or towards the ſea-ſide, and could therefore be ſeen a great diſtance at ſea.

Arduus inde Agragas oſtentat maxima longe
Mœnia, magnanimum quondam generator equorum.
VIRG. ÆNEID. Lib. III.

They are not ſo high within, becauſe the ground is raiſed and made more level by the earth which has been carried on the rock. Along theſe walls you ſee a number of open tombs, which are ſmall, ſome round, ſome ſquare; theſe are probably thoſe graves, which were allowed by ſpecial licence to be dug *ſub Dio* within the city, as it was cuſtomary to bury the dead without the city.

I THINK it is likewiſe neceſſary to mention the tomb, which is ſaid to be that of the tyrant ΘERON, though *Pancrazi* has engraved it.—It is remarkable in this ſquare building, that the firſt ſtory is of the *Doric*

order, and the ſecond is ſupported on its four ſides, by columns of the *Ionic* order, and capitals, over which there are *Doric* trygliphs, and round drops or guttæ after the moſt ancient manner. This irregularity of architecture is only to be met with in this ſingle ancient ſtructure, and I am dubious whether it is really *Greek* or *Roman*, the laſt I rather ſuſpect. The building narrows towards the top, and in the ſecond ſtory is a window, which decreaſes in ſize in the ſame manner; it has a good effect upon the eye, and its enchaſement is very ornamental. Above the ſecond ſtory is an *Attic* one in a good taſte, which appears to have been adorned with ſtatues: from the ruins, it ſeems that ſome great building has ſurrounded this quadrangular ſtructure, but it is impoſſible now to form an idea of its plan, order, and deſign.

At laſt I arrived at the famous ruins of the gigantic temple of the *Olympian Jupiter*, the exiſtence of which has been doubted by many.—*Diodorus Siculus* gives a plain and ample deſcription of it in the 13th book, which I ſhall here inſert, as tranſlated by *Cluverius*: "*Olympii Jovis tem-*

"*plo,*

" *plo quum jam prope eſſet, uti tectum indu-*
" *ceretur, bellum impedimento fuit. Ab eo*
" *deinceps tempore, exciſo oppido, nunquam*
" *poſtea Colophonem ædificiis imponere Agri-*
" *gentini valuerunt. Fanum id pedum* CCCLX
" *longitudine porrectum eſt, ad* LX *vero pedes*
" *latitudo patet, et ad* CXX *pedes altitudo,*
" *fundamento tamen excepto, attollitur. Max-*
" *imum hoc omnium eſt, quæ per inſulam*
" *habentur, et magnitudine ſubſtructionum*
" *cum exteris quoque comparari meretur.*
" *Nam, etiamſi molitio iſta ad finem perducta*
" *non fuit, tamen quanta mole inſtitutum*
" *fuerit adhuc adparet. Quum enim alii ad*
" *parietes uſque templa producant, aut co-*
" *lumnis ædes complectantur, utriuſque ſtruc-*
" *turæ genus huic fano ineſt; quippe una*
" *cum parietibus columnæ adſurgunt, rotunda*
" *extrinſecus et quadrata intus forma. Am-*
" *bitus harum ab exteriori parte* XX *pedes*
" *habet: tanta ſtriarum amplitudine, ut cor-*
" *pus humanum inſerere ſe apte queat; in-*
" *trinſecus vero* XII *pedes continet. Mag-*
" *nitudo porticuum et ſublimitas ſtupenda eſt,*
" *in quarum parte orientali gigantum con-*
" *flictus eſt; cœlatura, magnitudine et ele-*
" *gantia operis excellens; ad occaſum Trojæ*

" *expugnatio effecta est, ubi heroum unum-*
" *quemque est videre ad habitus sui formam*
" *elaborate fabricatum.*"

It is probably owing to some mistake of the pen, that the length and breadth, as mentioned by *Diodorus*, does not answer, especially as the other admeasurements coincide exactly. The columns have forty-two *Neapolitan* palms in circumference, and about fourteen in diameter, and each of the flutes has two palms in diameter. I, and several persons thicker than myself, could very conveniently stand in them, and *Diodorus*'s description is true, notwithstanding it has been considered almost universally as a fabulous one. I collected as many parts of the building among the ruins as I could possibly get, and measured the following.——A Trygliph twelve palms high, and eight broad; the Cella, from what I could guess by the ruins, had one hundred and thirty-five yards (paces) in length.—I sought the whole day in vain for a piece of the cornice; the next day I was more successful, and found a very much damaged piece measuring four palms in height, which corresponds pretty well with the other parts, accord-

according to the *Doric* order. From the remains of the columns, it appears that they were half columns, and half pilaſters, as *Diodorus* deſcribes them : a capital, which I meaſured on the ſide of the pilaſters, had ſixteen palms in length or breadth, and eight in height. The pilaſters conſiſt of ſtones which meaſure nine palms on each ſide, and accordingly thirty-ſix ſquare palms ; and I was ſurprized to find them *di forma o maniera ruſtica*, that is, the ſtones were diſtinguiſhed from each other by an excavation or notch, which was half a palm broad and deep.

This is all that I could accurately meaſure of the remains of this temple : to me it was ſufficient, becauſe I could from thence form an idea of its ſize. I wiſh I could compare the ſize of St. *Peter*'s at *Rome* with the above proportions ; I make no doubt but the temple would appear by far the moſt magnificent and ſurprizing building, nor can any thing more majeſtic be imagined. Conſider, my friend, the ſize of the columns, the elegant form of the temple, which is much more beautiful

than that of a croſs, which St. *Peter*'s reſembles, the appearance of the whole ſtructure, the ſtrength in the pilaſters, the fine ſculptures of which *Diodorus* ſpeaks, and which are now entirely deſtroyed; in fine, take every thing together, and I believe your imagination will preſent to your view a much nobler building than St. *Peter*'s at *Rome*. According to the proportion of the Trygliphs, the height of the temple from the bottom of the columns to the top of the cornice muſt have been one hundred and fifty palms.

About two hundred *Scudi* would be ſufficient to get all the ruins of this temple cleared away, and then the ſpace it ſtood upon might be perfectly meaſured; perhaps too, ſome remains might be found of the ſculpture on the frieze, which might refund the expences, and reward the trouble: but there is nobody at *Girgenti*, beſides the biſhop, who could do ſuch a thing. However, I have been the means, that *Don Giovanni Ficani*, one of the principal inhabitants of the town (to whom I had a recommendation) prevailed upon the magiſtrates

ſtrates to apply one hundred *Scudi* annually for repairing and preſerving the antiquities now extant, and has taken care that the money ſhall be faithfully applied. This amiable man, who treated me with the famous and laudable hoſpitality of the *Agrigentine Gellia*, beſides receiving me in a moſt elegant manner, accompanying me in *Girgenti*, and ſhewing a fond concern for the continuation of my route, was ſo agreeable in his converſation, as to render my parting from him very difficult; on all accounts he ſtands intitled to my heartieſt thanks.

NEAR the temple of the *Olympian Jupiter*, there is another ſacred to *Hercules*. It is damaged, and of the ſame ſize with thoſe which are aſcribed to *Concord* and to *Juno*; I therefore meaſured nothing beſides the ſteps *(gradini)* of which there are four, as in the preceding ones; they are a palm and a half high.—In the convent of *S. Niccolo* is a little *Sacellum*, pretty well preſerved, of the *Doric* order, adorned with pilaſters, and of a quadrangular form; the pilaſters have

have *Attic* baſes; the wall is ſo artfully built of ſtones, without any mortar, that it cannot be ſeen where the ſtones are joined together: there is one window in it, which has $\frac{3}{4}$ modules in height againſt the rule, but appears very pleaſing to the eye on account of this irregularity: near it is a great ſubterraneous building cut in the rock, probably the vaults, *&c.* of a palace.

The ancient tombs are innumerable, but none of them particularly remarkable; they ſeem to be rather of *Roman* than of *Greek* conſtruction, and moſt of them built of *Mattoni*, or bricks, ſome round, ſome ſquare, with little niches, where the urns ſtood.

The ſubterraneous canals are amazing, which have been broken through the rock, circulated in innumerable branches through the whole town for cleaning it, and conducted at laſt into a great vault, like the *Cloaca maxima* at *Rome*. They are generally three palms broad, and of ſuch a height, that a man can conveniently go upright in them; they are ſaid to have been made by

Phæax,

Phæax, and are ſtill called *Condotti Phæaci* at *Girgenti*.

THERE remain ſome walls, conſiſting of great ſquare ſtones, which are ſaid to be the remains of the temple of *Ceres*, or of *Proſerpine*, and ſome ruins ſaid to belong to *Caſtor* and *Pollux*; but as all this is uncertain, I need not enlarge. I in vain ſought for the temple of *Vulcan* without the town, which *Fazellus* mentions in his excellent deſcription of *Sicily*; there is not the leaſt veſtige of it to be found.

TOWARDS the ſouth, or the ſea-ſide, there appears one of the ancient gates in the wall; a trygliph lying near it, proves it to have been built in the old *Doric* ſtile: upon the ſame line there are old walls in the ſea; and the fiſhermen of that place aſſert, that in perfect calm weather they can ſee a large iron ring; from which it is obvious, that a port has been there. In a vineyard they have diſcovered a wall under ground of the thickneſs of fifteen palms, conſiſting of great hewn ſtones: as no veſtiges have hitherto been found of the theatre,

theatre, I conjecture that this wall may have been part of the *Scena*; perhaps, upon a closer search, they will find more: above these hewn stones there are large *Mattoni*, or bricks, which probably formed the *Scena*.

In St. *Biagio*, a church which stands half way between the top and bottom of the mountain, are some ancient walls, which prove that there has been a temple: likewise the ancient road may there be seen, which was cut in the rock, and led out of the city; the ruts are still visible in it, and from thence the breadth of their carts can be inferred: I found them only three palms wide. Somewhat above this, are the quarries in the rock upon which the modern *Girgenti* stands, and whence the stupendous masses were broken, that were employed in constructing the temple of *Jupiter*. The stone is none of the hardest, and the sea air damages and makes holes in it, as may be seen in the temples near the sea-side.

THERE are ſtill ſome traces of the *Piſcina*, of which *Diodorus* gives us ſo fine a deſcription, and of the circus: the aqueducts are all ſubterraneous, becauſe the water was brought from the high mountain. Nothing but the mere ſituations remain of the two temples of *Jupiter* and *Minerva*, which *Polybius* mentions. This is all I could obſerve of the remains of ancient *Agrigentum*.

THE biſhop, who is of the family of *Luccheſi*, has a fine collection of *Greek* and *Roman* coins, the number amounts to twelve hundred; the ſeries of *Roman* emperors is complete, he has many empreſſes, and the ſcarceſt conſular coins in bronze; he poſſeſſes the coins of all the *Sicilian* cities in ſilver, and many *Punic* ones in gold. But the moſt ſcarce and valuable pieces in his muſeum, are four golden bowls of the ſize of a tea-ſaucer; two of them are wrought in the *Egyptian* ſtile, with figures of oxen in intaglio, or impreſſed, ſo that they appear raiſed on the outſide: the other two are ſmooth, and marked with dots, diſpoſed in various ornamental figures.—

They

They were found in an ancient tomb, and appear to have been conſecrated to the ſervice of *Apis*. He has likewiſe ſome earthen veſſels, but they are not remarkably beautiful.

I MUST here mention, as a curious circumſtance in natural hiſtory, a ſpring of which *Fazellus* ſpeaks, and which is ſituated in the garden of my noble friend *Ficani*. From this ſpring iſſues ſo great a quantity of bituminous, oily matter, that it riſes on the ſurface of the water, whence it is taken, and uſed as oil in lamps.

I HAVE already given you an account of the fertility of this part of the country, but I am ſo enchanted with it, as to begin to write of it again. In the month of *April* the corn hid us and our horſes, and I meaſured graſs which was ten palms high. Here are ſtill the nobleſt horſes of all *Sicily*; they are of an excellent race, and are ſo ſure-footed, that we could ride down a declivity, where the foot paſſengers who accompanied us were obliged to ſlide down.

——————Altor equorum
Mille rapit turmam, atque hinnitibus aëra flammat
Pulveream volvens Agragas ad inania nubem.
SILIUS, LIB. XIV.

THIS

This city is likewiſe celebrated for the beauty of its female inhabitants, but jealouſy is ſo predominant with the men, that the ladies are ſeldom ſeen. The inhabitants have wit and fine parts, and the ancient hoſpitality and urbanity are more exerciſed here than in other places of *Sicily*. The profuſion and voluptuouſneſs of antiquity is now baniſhed from among them, and one can no longer ſay, *Agrigentini deliciis quotidie ſe ita dedunt, ac ſi craſtino die morituri; domos vero ita extruere, quaſi æternum victuri.*

The country people are obliged to live poorly, becauſe the land is in the poſſeſſion of the rich only; and the monks in particular rather leave the ground uncultivated, than incur any expence by tilling it; the day-labourer can get no more than fifteen *Neapolitan Grani* a day, if he works ever ſo hard in the fields. If a judicious government would re-eſtabliſh order, juſtice, and equality, this would be the happieſt ſpot on earth.

The

The city is tolerably populous, having 20,000 inhabitants. The king has cauſed a new port to be made, by which means the city carries on a great corn trade, and is now the greateſt *Caricatore di Grani* (exporter of corn) of all the ſeven towns which are allowed to export this commodity. In the magazines there are always above 80,000 *Salma* * of corn in ſtore, and a *Salma* is as much as a ſingle man can conſume in a year. I here obſerved, that the method of laying up corn for three or four years is quite natural, whereas the *Engliſh* have ſet premiums upon ſuch an invention. The ſpecies of ſtone hereabouts, which is mixed with nitre, and the dryneſs of the climate, preſerve the corn here; but both theſe circumſtances are wanting in *Germany* and *England*. They dig deep pits in the rock, where they ram in the corn very cloſe, and then immure it, to exclude any air; contrary to the opinion eſtabliſhed in other parts, that the freſh air preſerves it. However, before it is ſold, they expoſe

* 80,000 *Salma* are ſomething leſs than 80,000 quarters.

it

it to the open air, in order to ſwell its bulk and weight.

As I intended to paſs over to *Malta*, I was obliged to go by land to *Alicata*, which is twenty-four miles from *Girgenti*, and engage a little bark, of thoſe which are much uſed, and very numerous in *Malta*, called *Speronara*, becauſe there was none to be had in the harbour of *Girgenti*. I was glad to make this ſhort continuation of my journey by land, as it gave me an opportunity of ſeeing one of the moſt cultivated and fineſt parts of the ſouth ſide of *Sicily*, and if no more, to have at leaſt a view of the ſituation of the ancient town of *Gela*. Having ſent home the ſoldier, who had hitherto accompanied me from *Palermo*, my kind hoſt *Ficani* took care to provide me with horſes, and a well-armed man on horſeback, ſuch as they call *Campieri* in *Sicily*, and without whoſe company no *Sicilian* will travel ſix miles: I was obliged to accept him for my companion, without having the leaſt inclination to do ſo, there being no occaſion for him, as experience had taught me. The *Sicilians*

travel ſo ſeldom, and are ſo uſed to this ſafeguard, that they conſtantly think it neceſſary, and are afraid to go without. Thus I left *Girgenti* and this worthy man, and dined at *Palma* with a friend of his: *Palma* is a well peopled town, ſituated in a moſt pleaſing and fertile country, planted with all ſorts of fruit, but chiefly with almonds, which turn to great account. Neither *Cluverius* nor *Fazellus* ſpeak of this agreeable well ſituated ſpot, which has likewiſe a mine of ſulphur found pretty near the ſurface of the earth, and dug up in abundance: it is ſaid to be better in quality than that of *Solfatara* in *Puzzuolo*, and the *Marſeilles* and *Engliſh* ſhips pay from ten to fifteen *per cent.* more for it, than for the laſt-mentioned ſort. I rode through the fields of *Gela*;

Adparet Camarina procul, campique Geloi,
Immaniſque Gela, fluvii cognomine dicta.

VIRG. ÆNEID. LIB. III.

Theſe fields are well cultivated, and the corn that grows on them gives the fineſt and whiteſt ſort of flour, for which reaſon they

they ſend great quantities of the *Paſte d'Alicata* to *Malta*. In the evening I reached *Alicata* or *Licata*. This little town probably ſtands on a part of the famous *Gela*, as the ancient river *Gela*, now called *Fiume Salſo*, falls into the ſea not far below it; it is well built, and contains about 12,000 perſons. I ſhall not attempt to decide the diſpute between *Cluverius* and *Fazellus*; the former doubted whether the ancient town of *Gela* really ſtood here. So much is certain, that the *Greek* inſcription, which is fixed in the caſtle of *Licata*, and of which the *Marcheſe Maffei* ſpeaks, in a letter inſerted in his *Muſeum Veronenſe*, was found in this neighbourhood: I obſerved as a peculiarity, that it is written with characters of different ages and various forms; it appears plainly to be the work of different ages, and of ſeveral hands, and eſpecially as it contains an account of various *Olympiads*; it is cut in a fine white marble.

As we could not ſet ſail on *Palm Sunday*, the wind being contrary, I was well treated on ſhore, and got abundance of proviſions

preſented to me for my conſumption on board the *Speronara*. On the 13th of *April* I ſailed from *Sicily* on board the bark, which to all appearance is very dangerous, being ſo narrow, that only two perſons can lie aſide each other in the ſtern part; it hath one helmſman and ſix rowers. This is, however, the ſafeſt kind of veſſels in the *Mediterranean*, for by her ſwiftneſs ſhe eſcapes the pirates, and by her lightneſs ſhe is ſafe from the waves. We ſailed the whole day along the coaſt of *Sicily* to *Mazzarelli*, where the ſailors are uſed to wait for the coming on of night, in order to croſs the channel of *Malta*, which is only ninety miles broad. At midnight we began to row, it being quite calm, and continued rowing the whole night. At day-break we had a briſk eaſterly breeze, which carried us to the weſtward, and about ten in the morning of the 14th we landed on the iſle of *Ghozzo*, which lies to the weſtward of *Malta*. I ſpent my time in viewing this iſland, or rock, and with great trouble mounted to the top of it, which appeared quite uncultivated, but was, to my aſtoniſhment, prodigiouſly well planted.

planted. Repreſent to yourſelf a barren and hard rock, where the upper cruſt has been beaten off, pounded, and by moiſtening it with water converted into ſoil, which the indefatigable inhabitants cultivate. In this manner all the ground upon the iſle of *Malta* is managed, and cuſtom inclines the huſbandman to believe that it muſt be ſo, and prevents him from envying the *Sicilian*, and the fertility of the iſle he inhabits: he thinks himſelf ſuperlatively happy, if he can marry an *Arabian* beauty, and eat his fill of white onions and garlick; and he is happy indeed, becauſe joy and contentment are his conſtant companions.

In this iſle, which is the *Gaulus* of the ancients, they cultivate abundance of ſugar canes, and ſo much cotton, that it not only pays for the goods which muſt be imported, but likewiſe brings in a balance in caſh: the women make a kind of carpets, which look like the *Turkey* ones, and ſell very well. Here is a little town, and ſeveral villages, which they call *Caſal*, and which, as well as in *Malta*, are very clean and neat, for the houſes and churches are all

built of the white ſtone, of which the whole iſland conſiſts. *Ghozzo* has ſome antiquities worth obſerving; the moſt ſingular is a wall in form of a ſemi-circle, built of ſtones of unequal and rugged form, without any mortar, like the town wall near *Fondi*; the ſtones which compoſe this wall in *Ghozzo* are much larger than thoſe at the laſt mentioned place, for I found ſome ſixteen palms in length. I ſhall not make any conjectures about the form and deſtination of this building, but to me it appears evidently to be of *Punic* origin. The great correſpondence and exact ſimilarity of this to the *Etruſcan* architecture (it having been ſaid that the building at *Fondi* was a work of the *Hetrurians*) is a circumſtance which may give you an opportunity for farther enquiries, and I ſhall not venture to ſay any thing more of it. Here are three *Punic* inſcriptions, and one *Roman*; the laſt is nearly obliterated, and the former are illegible: the body of a middling ſtatue in the *Roman* ſtile, is immured in the wall.

The ſame afternoon we ſailed from *Ghozzo* to *Malta*, where we arrived in the evening.

evening. I was ſurprized when I ſaw the many towers and baſtions along the coaſt, which defend the iſland: but my aſtoniſhment increaſed when I entered the harbour, and paſſed by the caſtle *St. Elmo*; the extent of this port, its ſafety, and its diviſions, which make five harbours out of one, are all the works of nature, which has ſo admirably ſhaped the rock; on the other hand, the fortifications, which every where ſurround and defend this port, are an aſtoniſhing undertaking of art. I was ſtruck with the view of the number and ſize of the baſtions, ravelines, and batteries; but I ſoon pitied thoſe, who, not content with being confined by nature and the ſea to one little rock, even included themſelves by art into a ſtill narrower ſpace: I was ſo ſeized with fear and ſadneſs on the following days, when walking round the walls, and I ſaw myſelf ſhut in on all ſides, that I was very anxious to depart again. How great a happineſs is the liberty of mankind! how is it poſſible that ſo many do not know it, or undervalue it, or even voluntarily reſign it? Unfeeling minds,

how can ye miſtake the greateſt happineſs of human nature!

THE town of *Valetta* is well built, and conſiſts of 20,000 inhabitants; the whole number of inhabitants on the iſles of *Malta* and *Ghozzo* is computed at 100,000. The knights, who govern this iſle, are of different *European* nations; by this means the inhabitants of the town have loſt their original character, and have received one, compoſed of thoſe of ſeveral other nations: however, the influence of the climate ſtill predominates, and a more patient, contented, and quiet people than the *Malteſe*, will hardly be found any where elſe. Neceſſity, and their intercourſe with foreigners, have inſtilled the love of money, and the ideas of accumulating riches, into them; and the knights, to their ſhame be it ſaid, have rendered the manners ſo depraved, that there is not an honeſt woman or girl to be met with in the whole town, except thoſe of the old nobility. Theſe few noble families, who live entirely recluſe, and whoſe houſes are more impregnable than the fortreſſes of the iſland, are ſo contemptibly

temptibly treated by the knights of the order, that I heartily pitied them. All the other inhabitants of the town employ the baſeſt and moſt abject means, even the beauty of their wives and daughters, to obtain protection, public places, penſions, and preſents from the *Baillis*, commanders, *&c.* of the order: the countryman and the ſailor are alone inexorable upon this point; they ſuffer the greateſt hardſhips from the grand maſter, they work hard, live upon a ſmall pittance, and never murmur againſt the government; nay, they offer their own blood in defence of religion, becauſe they are influenced by a ſtrong fanaticiſm; but if any of the knights ſhould attempt to carry off their wives or daughters, if they ſhould by force, or by dint of money and perſuaſive words prevail on them to go with them, theſe knights would be inevitably loſt and murdered. Here then it is, we ſee, how greatly the manners can alter the character of a nation, and deſire of riches ſilence all other paſſions, when individuals of this ſtate, which poſſeſſes a very high degree of innate jealouſy, can ſo far be blinded by ſordid principles, as to give

up

up their wives and daughters to the knights of the order.

In the church of *St. Givanni*, the protector of their whole religion, the cieling is done by *Prete Calabreſe*; where are painted the exploits of the *Malteſe* order, in various pieces, with much life and expreſſion; but his deſign, as uſual, is very faulty and incorrect. There are ſome tombs of the grand maſters in the church, among which, that of the commander *Cottone*, who has erected moſt of the fortifications, ſtill called *La Cottonera*, is the beſt; it conſiſts of black and white marble, but is not above mediocrity. This church, and the fortifications, are all that deſerve to be ſeen in the town: the latter are very great and extenſive, and require 60,000 men to defend them. In the harbour for the ſhips belonging to the order, I ſaw but few; the whole naval force of the order conſiſts of four gallies, two ſhips, and one frigate, which are exceedingly well manned, and inſpire the *Turks* with more fear, than all the other powers of *Italy* can do.

THE revenues of the grand maſter are about 18,000 *French Louis-d'or*; he gets them from ſome demeſnes in the iſle, the annats of the commanderies, and unjuſt uſury of the corn, of which he has the monopoly, and which he ſells at what prices he pleaſes: thus, though the people pay no taxes or impoſts, yet the grand maſter has an equivalent from them, by making them pay ſo dear for their bread.

THE products of the iſle are chiefly *cotton*, and which is preferred to that of the *Levant*; of this is exported annually the value of 400,000 *Sicilian* dollars (each at twelve *Neapolitan Carlini*). Here are alſo celebrated *oranges*; they were ſold to us at one half *Neapolitan Grano* each, on account of the great exportation. The grand maſter lets out his garden annually for 1000 *Sicilian Scudi*; in it there are 700 orange, and 1000 lemon-trees. I ſaw a terrace with ſtrawberries, which annually yielded the owner 150 of theſe *Scudi*, becauſe they brought fruit thrice a year. In the *Boſchetto*, which is another garden of the grand maſter, near the old town (*Citta Vecchia*) I am told there

is

is a plantation of 10,000 orange-trees. *Cumin* likewiſe brings much money into the country, becauſe it is cultivated and exported in great quantities.

THE trade which the *Malteſe* carry on with their brigantines, which are built like xebecs, but ſmaller, is ſurprizing. It conſiſts in an advantageous barter of ſeveral goods and coins, which they conſider as merchandize; ſometimes ten or twelve people trade in company, and whole villages frequently have a ſhare in ſuch a brigantine. It is inconceivable how people, that can neither write nor read, are able to ſee the profits that may ariſe from ſo intricate a commerce, and which requires ſo much calculation, and how they afterwards know to ſhare theſe profits. As they who go upon the voyage are intitled to a greater ſhare than thoſe who remain at home, they diſtinguiſh their different ſhares by ſhells, or beans, or pebbles of different ſizes. As the knights import all the various coins into *Malta*, theſe people exchange them with their knights, and buy

buy goods at *Genoa*, which they ſell at *Cadiz* and *Liſbon* with great advantage.

In the old town is the church of *St. Paolo*, of the pureſt and beſt architecture; here they ſhew the fabulous grotto, where St. *Paul* is ſaid to have been bitten by the viper. In the town-houſe *(Palazze dei Giurati)* there is an ancient *Punic* inſcription, which is well preſerved. The canon *Agius*, who is the moſt learned man in *Malta*, and has the place of librarian at the public library belonging to the order, has explained it, and as he thinks hit the meaning of it, but I am not able to judge in this caſe. They often find urns of ſtone in the iſland, containing the bones of the deceaſed, and an inſcription on the inſide of the urn. They are generally in *Punic* characters. I have alſo ſeen ſeveral vaſes found in *Malta*, perfectly reſembling thoſe of *Campania*, both in form, and in the deſign of the figures; it may therefore be conjectured that they were brought thither from *Sicily*.

The above-mentioned canon *Agius* * has made a grammar of the *Malteſe* language, in which he derives all the words from *Arabic* roots. The *Malteſe* indeed, and all the inhabitants of the coaſt of *Africa* (*Egypt* not excepted) can perfectly underſtand each other, as I have been aſſured by people who lived many years at *Alexandria*.

As I have already ſpoken of the characters of theſe people, I muſt likewiſe ſay ſomething of their figure. The beauties, for which *Malta* has been ſo celebrated, are now no longer to be found, and this is owing to ſeveral reaſons; firſt, becauſe the knights have cauſed a mixture of the blood of all the *European* nations; and ſecondly, becauſe I am of opinion, that on this rock ſo immenſely hot, and ſo near *Africa*, no real beauties can be born. It is true, the women, though of a ſmall ſtature, are well proportioned, their hands and feet beautiful, their eyes very fine and black,

* The book here hinted at ſeems to be, Agio *de Soldanis della Lingua Punica & Grammatica, & Dizionario Punico-Malteſe.* F.

and

and what appears rather extraordinary, their complexions whiter than thoſe of the *Sicilian* ladies, which probably ariſes from the great care they take of them; but they all have flat noſes and thick lips, from which their vicinity to *Africa* eaſily appears. They have great ſprightlineſs, wit, and genius; but as moſt of them carry on a trade with their beauty, and their mothers educate them for that purpoſe, they have no violent paſſions or true affections.

The *African* climate appears ſtill more plainly in the men; for they have flat and broad noſes, thick chins and lips, and frizzled woolly hair. They are rather ſhort, but very ſtrong and nervous, reſembling the *Moors*, and walk barefoot both winter and ſummer; for which reaſon their ſailors go much better up the ſhrouds than the *Dutch*, or even the *Engliſh* ſailors. They wear caps, and never any hats, which is likewiſe the cuſtom with the common people in *Sicily*. Round theſe caps they tie a handkerchief, which I ſuſpect gave riſe to the *Turkiſh* cuſtom of tying a white muſlin cloth round their turban. Much had been told

told me of the temperance of the *Malteſe*, but I found, that the ſailors on board the *Speronara*, in which I ſailed along the remaining parts of *Sicily* and the kingdom of *Naples*, eat and drank twice as much as the *Sicilians*.

I DID not find the climate ſo hot as I had been led to expect. It is true, that this ſpring 1767, was a remarkable cold and diſagreeable one; but not to mention that, I was aſſured at *Malta*, that before the middle of *May* they ſeldom took their ſummer dreſſes. I indeed found the ſun's heat very great, and perhaps more intenſe than it is in *Germany* in the midſt of ſummer; but at the ſame time a violent north wind carried a moſt piercing cold air along with it. As I viſited the temple of *Selinunte*, the ſcorching heat of the ſun burſt the ſkin in my face, ſo as to make it quite bloody; but the wind was ſo ſharp, that I was obliged to button my coat, though it was made of woollen cloth.

I HAVE ſaid nothing of the miracle by which they pretend, that there are no

poiſonous animals on the iſle of *Malta* ſince the times of *St. Paul*; this is one of thoſe frequent and obvious miraculous legends, of the truth of which one may juſtly doubt.

The 23d of *April* I ſailed from *Malta* on board a *Speronara*, and as we had done in coming to the iſle, we now went to a point of land, where the canal is narroweſt. There, is a little harbour, and a beautiful villa of one of the commanders of the order; the place is called *St. Giuliano*. About eleven o'clock at night we ſailed from hence with a briſk weſterly wind. Being near eight miles diſtant from *Malta*, our captain ſuddenly put about, becauſe he ſaw a ſhip of which he had ſome ſuſpicions; however, on my ſpeaking to him, he plucked up his courage, and continued his route, when we ſoon ſaw, that what he had been ſo much embarraſſed about was only a *Sicilian* tartane. On the 24th, about four o'clock in the afternoon, I landed in *Sicily* near Cape *Paſſaro (Promontorium Pachynum)* one of the three Capes of *Sicily*, which is likewiſe a low point running out to ſea, and not at all higher than the reſt

of the land; the ſame as I had obſerved of Cape *Lilybæum*. On account of the violence of the north wind, I was obliged to ſtop half a day at *Marzamemi*, where is the greateſt *Tunny* fiſhery in all *Sicily*. Here I obſerved a plenty of barley and oats, growing like wild plants on the heaths: this circumſtance has been doubted by many natural hiſtorians, but I really found it here. However, I ſhall not pretend to decide whether theſe kinds of corn were really found firſt in *Sicily*, and that from thence the whole earth has been provided with them; or whether this circumſtance has given riſe to the fable of *Ceres*, *Triptolemus*, &c. or laſtly, whether theſe wild plants may not really have ſprung from ſeeds raiſed by cultivation, and afterwards accidentally carried away into uncultivated parts *.

* It is a pity that the author was not naturaliſt enough to determine the ſpecies of oats and barley; for the ſpecies of barley, which are commonly cultivated, are not known to grow wild in any country; and the common oats we cultivate, only grow wild in *Juan Fernandez*, as *Linnæus* obſerves; and which no doubt were firſt brought there by ſome *European* ſhip. *F.*

FROM *Marzamemi* I went eight miles into the country to viſit *Avola*, a little well built town, where the ſugar-plantations and ſugar-houſes are worth ſeeing. It is ſituated on a pretty high, but pleaſant hillock, and is as regular a built place in a ſmall compaſs, as *Turin* is in a greater one. Formerly, before the *Dutch* employed their black ſlaves in making ſugar, at ſo ſmall an expence to themſelves, the people cultivated great quantities of ſugar here, and at *Melilli*, and in other places along this coaſt, ſupplying the whole iſland with it. There is an impoſt of an ounce of ſilver, or thirty *Neapolitan Carlini per Cantaro* * upon all foreign ſugars that are imported; but notwithſtanding this, the *Dutch* can ſell their *Weſt India* ſugar cheaper than the inhabitants; becauſe here the people are obliged to pay the workmen at a very high rate, but the *Dutch* have the labour for little or nothing †. The ſugar cane grows like the common

* A *Cantaro* is a weight of 100 *Rotoli*, and equals 175 lb. *Avoirdupoiſe*, or 1 $\frac{3}{4}$ hundred weight. An ounce at *Napoli* is equal to 17 dwts. 4 gr. *Troy*, or about 4 ſhillings and 3d. $\frac{1}{2}$ ſterling. *F.*

† Not for ſo little or nothing, as the author thinks. The negro-ſlave muſt be bought, clad, and fed, is

common reed, but does not come quite to that ſize. They cut it in *September*, cruſh or ſtamp it in a mill, and then boil the juice out, and refine it in ſeveral caldrons, by different degrees of heat; this juice is then inſpiſſated, and put into forms. The *Sicilian* ſugar is ſweeter than all other ſorts, but it can never be made ſo white. I doubt whether the ancients knew the uſe of ſugar, becauſe, as far as I know, there is no account of it in any ancient author; however, *Canne Eboſie*, which the *Sicilians* call *Canne Miele*, and which ſignify the ſugar canes, ſeems to be of *Greek* origin.

ſubject to many diſeaſes, and at the leaſt ill treatment he runs into the large woods, which are near the *Surinam* colonies, and meets his brethren deſerters there, who are very numerous: this makes labour even in *Surinam* not quite ſo cheap as is imagined, but the richneſs of the ſoil at *Surinam* makes the cultivation of ſugar cheap; and it muſt be allowed, that the labour done by negro-ſlaves is not quite ſo dear, as in countries where the labourer is a free man, and muſt be paid for his labour. This inſtance of the ſugar cultivated in *Sicily*, *Ghozzo*, and *Malta*, however proves, that the ſouthern provinces of *North America*, whoſe climate is ſimilar to that of theſe iſles, might one day be uſefully employed in the cultivation of ſugar, and perhaps with better ſucceſs than in *Jamaica*, as the continent is infinitely more healthy than the iſlands. *F.*

On the 26th of *April*, at nine o'clock in the morning, I ſailed into the vaſt port of the city of *Syracuſe*, ſo celebrated and powerful in former times. At the entrance I ſought for the caſtle of *Plemmyrium*, which lay oppoſite *Ortygia*, or modern *Syracuſe*, and together with this place defended the entrance of the large and extenſive harbour; but I did not find the leaſt veſtige of it on the ſpot where it formerly ſtood. Having a great idea of the magnificence of this powerful city, which conſiſted of five towns (and was therefore called Πενταπωλις) whoſe walls extended 180 ſtadia in circumference*, I could not conceive from what I now ſaw, how it could ever have ſuch a name.

I sought for the celebrated temples, the palaces of *Hiero* and *Dionyſius*, and all the famous edifices, but I ſought in vain; and ſaw nothing but a coaſt, without any buildings, along this harbour, which reſembles a lake or ſea. Since all things are ſubject to ſuch viciſſitudes; ſince cities ſo powerful and great can ſcarce preſerve their

* Strab. L. 6. p. 270.

bare names for but a few centuries, what mortal can flatter himſelf with having immortal fame in future ages? If *Homer* had not exiſted, *Achilles* and *Ulyſſes* would have been forgotten; and if it had not been for *Curtius*, we ſhould have known but little of *Alexander*. One happy day in this life is worth whole ages of fame after death, and one friend here is better than an hundred admirers of our poſterity!

SYRACUSE formerly had two harbours, which may ſtill be ſeen. The firſt is the *Portus magnus*, which is ſtill called *Porto maggiore* by the natives, and of which the entrance lies between modern *Syracuſe*, and the ancient *Plemmyrium*. This entrance is about one-third of a mile in breadth;

Sicanio prætenta ſinu jacet inſula contra
Plemmyrium undoſum; nomen dixere priores
Ortygiam.

VIRG. ÆNEID. LIB. III.

THE ancients called the other harbour *Portus minor*, or *Marmoreus*, and it ſtill preſerves the name of *Porto Piccolo*. This

port

port lies north of *Syracuſe*, and the former ſouth of it. In the latter lay the whole fleet and naval power of the old town, and this harbour was, according to *Diodorus*, formed by *Dionyſius* at an immenſe expence, and with great magnificence; he cauſed it to be encompaſſed and paved with marble, and placed marble ſtatues all round it, which *Verres* afterwards took and carried with him to *Rome*. At the bottom of the water in the harbour, here and there, flags of marble are ſeen, which prove in what manner it was built. One may form an idea of the extent of the greater port, by reflecting that naval engagements of more than one hundred ſhips have happened in it, and that *Virgil* calls it *Sicanius Sinus*. It is indeed of a vaſt ſize, and in the broadeſt place meaſures ſix miles acroſs.

In modern *Syracuſe*, which is that part formerly called *Ortygia* or *Inſula*,, the cathedral is worth notice, conſiſting of *Doric* columns, like thoſe which I have before mentioned: it is ſaid, but without ſufficient grounds, that this church was the famous temple of *Minerva* in this city.

There are thirty-four columns, as I have found in all ſuch temples, where I could count them; their order and form is the ſame with thoſe at *Peſti*, *Girgenti*, &c. The *Cella* of this temple is ſtill preſerved, and they have cut pilaſters out of its walls, but the columns they have joined together by walls, and by that means in a barbarous taſte formed one main, and two ſecondary, neſs of a church. It is remarkable that all theſe columns have no baſes, thoſe excepted which form the *Pronaon* and *Poſticon*. This is the ſecond temple, where I found the ancients had obſerved a different order of architecture in the *Cella*, from that in the other parts of the building. In the greateſt temple at *Selinunte* the columns are plain, but thoſe of the *Pronaon* and *Poſticon* are fluted. Here are likewiſe three other columns to be ſeen at a houſe near the port; which are ſaid to be the remains of the temple of *Diana*.

In *Syracuſe* itſelf there are ſtill the lamentable remains of the famous fountain of *Arethuſa*, whoſe praiſes all the poets have ſung, and all the hiſtorians repeated; which, according

cording to *Strabo* and *Diodorus*, was ſo great, as to contain an immenſe quantity of fiſhes of an uncommon ſize, and which was held in veneration as the tutelar nymph of *Syracuſe:* at preſent it conſiſts of a poor reſervoir, where the water guſhes pretty plentifully through two openings, but has a brackiſh taſte, becauſe of a communication with the ſea. Thus the noble fountain, which formerly was held ſacred, now is uſed by the common people to waſh their linen in.

> Extremum hunc Arethuſa mihi concede laborem;
> Sic tibi, cum fluctus ſubterlabere Sicanos
> Doris amara ſuam non intermiſceat undam.
>
> VIRG. ECLOG. X.

> Thy ſacred ſuccour *Arethuſa* bring,
> To crown my labour: 'tis the laſt I ſing.—
> So may thy ſilver ſtreams beneath the tide,
> Unmix'd with briny ſeas, ſecurely glide.
>
> DRYDEN.

IN the *Porto grande* is a fountain which ſprings in the midſt of the ſalt water, and is diſtinguiſhed from it, till it comes to the ſurface of the ſea; this the *Syracuſans* pretend was the river *Alpheus*. But there is

is nothing extraordinary in it, for we ſometimes find the like ſprings in rivers, and in the *Mare Piccolo* in *Tarentum*, there is one of the ſame nature. I will not ſpeak any longer about this fable of *Alpheus*, as I find that *Cluverius*, after many quotations and ample diſcuſſions, at laſt gives vent to his anger in the following manner: *Nugæ ſunt, nugæ ſane, atque immane putidiſſimumque Græciæ vaniloquentiæ figmentum.* I am too fond of the *Greeks* to quarrel with them.

In the church of St. *Philip*, under the ground, and in the foundations of the church itſelf, there is an ancient bath, in which there is nothing particular beſides the ſtair-caſe, which is cut into the rock with ſpiral windings in ſuch a manner, that the ſteps all run round a column hewn out of the rock, and hollow within, and have no other ſupport. This appeared very extraordinary to me, as the ancients ſeldom uſed this way of building, their works always having marks of ſolidity and ſecurity.

About a mile from *Syracuſe*, in that part formerly called *Neapolis*, which was

the

the neweſt, moſt beautiful, and greateſt part of the old town, and is now planted with vines and olive-trees, I ſaw the celebrated *Latomiæ*, where the ear of *Dionyſius (Orecchio di Dionyſio)* is cut in the rock. This place is a great grotto about thirty palms high, and fifty palms long, in the figure of a *Roman* S; it forms a very acute angle at the top like a wedge, and grows broader downwards. Its ſtructure naturally cauſes ſo ſtrong an echo, repeating even the ſofteſt whiſpered ſounds, that when a piece of paper is torn in pieces at one end of it, it may be plainly heard through the whole place. It is plain that this is cut into the rock on purpoſe; *Diodorus* and other authors affirm, that the priſons of *Syracuſe* were in theſe *Latomiæ*, and that *Dionyſius* in particular made uſe of them for that purpoſe; *Cicero* likewiſe accuſes *Verres* of a ſimilar tyranny in regard to theſe priſons. There are holes cut into the rock in ſeveral parts of this echo, for the purpoſe of faſtening the chains; at the top, in the very center of the echo, there is a little apartment hewn in the ſtone,

and

and big enough for one perſon; this it ſeems was contrived for no other purpoſe, than to dive into the thoughts of the priſoners, and is a monument of the higheſt pitch of tyranny. The whole is well and artfully contrived, but it is a ridiculous opinion that none but *Archimedes* could make it; ſince in many halls this ſame echo happens from the accidental proportion of the building, and without the intention of the architect. In another *Latomia*, which has been found in the garden of the *Capuchin* monaſtery, in the diſtrict of *Acradina*, there is a ſimilar ſort of building cut in the rock: but the top or roof of it is wanting, where the rock plainly appears to have been cleft aſunder, whether by an earthquake, or by length of time, I cannot determine. In this *Latomia*, on a piece of a rock, ſome *Greek* words were found engraved as it were with blunt iron, being probably a paſſage of *Sophocles* or *Euripides*, which ſome unhappy priſoner graved to alleviate his misfortunes; but at preſent they are totally illegible. In that *Latomia* where the *Orecchio di Dionyſio* is preſerved, there is a very ſmall bath, juſt big enough for one perſon.

It

It is ſurpriſing, that in a place where ſo many thouſand priſoners were incloſed, a bath ſhould be found for a ſingle perſon. Perhaps a priſoner, who had ſome money remaining, got it made at his own expence. The remains of an aqueduct are ſtill to be ſeen, which led the water into the *Latomia*, and which was neceſſary for the ſupport of ſo great a number of people as it contained. In the middle of this *Latomia*, as well as in that of the *Capuchins*, there is an inſulated piece of rock, the intention of which cannot be conceived. Some imagine, that it was the uſual habitation of the guards, but it ſeems to be too little for that purpoſe.

SOMEWHAT above the *Latomiæ* is the great theatre of ancient *Syracuſe* cut in the mountain. Though the *Scena* is now entirely deſtroyed, yet its extent, its noble appearance, being hewn in the live rock, and its moſt pleaſing ſituation, excite the greateſt ſurprize and veneration. With the greateſt pleaſure I ſpent two days in examining it; it affords one of the moſt pictureſque views in all *Sicily*, and I greatly regret that I could not get a good artiſt to draw

draw it. The circumference of the ſeats is very great, conſiſting of three diviſions or ſtories, in which the walks are ſo broad, that a coach could go in them. It appears that this theatre is the oldeſt that has been preſerved, and that it was built in the firſt ages of *Syracuſe*. It is open every where; but at a certain diſtance you ſee holes in each ſtory, ſeemingly ſerving to faſten ſome pieces of cloth, which were uſed as pavilions.

The number of *Gradini*, or ranges of ſeats, cannot now be determined; partly becauſe they are not all preſerved, partly becauſe ſome of them, and as it almoſt ſeems to me, a whole ſtory lies buried below the ſurface of the ground: the viſible ſtories have eight rows of ſeats, each of the height of one $\frac{1}{4}$ palms. The height of one ſtory above the other is five palms, the middle ſtory is leſs than the upper and the lower. Four different ſtair-caſes on each ſide, and accordingly eight in the whole theatre, led to the above-mentioned ſeats. An accurate drawing would here be of great uſe to make myſelf underſtood

in deſcribing theſe rows of ſeats. They are but half as high as one of the other ſteps or *Gradini*, and formed as they generally are in all amphitheatres; only it is peculiarly to be obſerved, that cloſe to them there are ſome leſſer ſteps of half their height, and accordingly only one fourth part of the height of the *Gradini*. I cannot conceive to what purpoſe they could be deſtined. Count *Gaetani*, a very learned man, well verſed in the hiſtory of his native city, and perfectly well acquainted with the *Greek* language (having tranſlated *Theocritus* into *Italian* verſe with the greateſt taſte and judgment) could not tell me any thing deciſive concerning theſe ſmall ſteps. The Count has found two *Greek* words cut in the theatre with large letters. On the eaſt ſide ΒΑΣΙΛΙΣΣΑΣ ΦΙΛΙΣΤΙΔΟΣ is cut in a *Gradino* in the ſecond ſtory, and ſurrounded with a little margin. On the weſt ſide, among ſome other letters, one can diſtinguiſh only the word ΑΓΑΘΟΣ. The Count employs the firſt inſcription to explain thoſe ancient *Syracuſan* coins, which have the inſcription Β. Φ. as belonging to this queen, of whom hiſtory does not give any

any farther accounts. Without entering into a diſcuſſion on the ſubject, I ſhall only obſerve, that the inſcription upon the theatre is too well preſerved to be of ſuch ancient date, and that the form of the characters does not bear the marks of the firſt ages of the *Greeks*. The other *Greek* word is ſuppoſed to be the name of the architect of this theatre.

We can form no better idea of the entrance to the theatre, than of the *Scena*: to me it ſeems probable, that as the theatre was cut in the rock, and every where open, the people likewiſe entered it on all ſides, in the ſame manner as one now goes down from the hill where *Tycha* was ſituated, in order to get upon the uppermoſt ſtep of the theatre; for which reaſon I imagine, that the inhabitants of *Neapolis* had their ſeats in the lower ſtory, and entered the theatre likewiſe below: thoſe of *Acradina* had theirs in the middle or ſecond ſtory, into which they could immediately enter without paſſing through any of the other ſtories, and thoſe of *Tycha*, being the higheſt part of the

the town, immediately took their ſeats at the top.

An immenſe quantity of water muſt have been uſed in this theatre; this appears from the conſiderable volume of water, that is now led into it through an ancient aqueduct, and which drives two mills above, and one in the theatre, and rolls over the ſteps with great impetuoſity. Here and there you ſee groups of different trees in the theatre, and nightingales, which are numerous in *Sicily*, likewiſe inhabit theſe groves. I repeat it with pleaſure, that the view of this theatre is one of the moſt ſingular, and at the ſame time as beautiful as any in all *Sicily*.

Up by the theatre goes the old road, which was cut in the rock, and led to *Tycha*. This road has tombs on both ſides, exactly reſembling thoſe at *Girgenti*; one among them has a moſt beautiful *Doric* border, which would make a very noble chimney-piece. Beſides theſe tombs, there are ſeveral tables cut in the rock on the ſides of this road; they are of a quadran-

gular figure, but of different ſizes, and placed without order or ſymmetry. To what purpoſe they ſerved cannot well be determined; they were not for epitaphs, becauſe there are no letters upon them; nor could they be intended as ornaments for the road, being diſpoſed in ſo diſorderly a manner.

Even with the ſurface, at ſmall diſtances from each other, are great ſtones of twelve or more palms in length, which ſeem to be remains of the ancient walls. On the banks of the river *Anapus*, which empties itſelf into the greater harbour, are two great columns ſtanding, and three lying, all of the ancient *Doric* architecture; they are the remains of the celebrated temple of the *Olympian Jupiter*, whither the *Athenians* fled, after having been defeated by the *Syracuſans*. In the road leading from the city to *Auguſta*, you ſee the baſe of a pillar twelve palms high, and on each ſide eight palms broad. On the top of it, is a piece of the column itſelf, which is fluted. This is ſaid to be a column erected by *Marcellus* after his taking *Syracuſe*. Others would

would make a tomb of it, and endeavour to prove it from the hollows, which they look upon as *niches*, in which the *Urnæ Cinerariæ* were placed; but theſe hollows rather appear to have ſerved as repoſitories for ſtatues, or other ornaments, near the column, on its baſe; for they are too ſmall for niches, and their form does not ſeem to indicate a tomb.

THESE are the remains of the great and famous city of *Syracuſe*; if we conſider how frequently it has been beſieged, how often it has been almoſt deſtroyed, and how much the *Romans*, and eſpecially *Verres*, have carried to *Rome* from hence, we ſhall not be ſurprized to find neither ſtatues, nor baſſo-relievos, nor any other productions of the arts. The number of coins which have been, and are ſtill daily found, is incredible, and moſt of theſe coins are in ſilver. There are few cameos or intaglios, and I have not heard of any vaſes being found.

As a proof of the fertility of the *Syracuſan* ſoil, I may mention the excellent *Muſcatello* wine, of which they cultivate above

twelve different ſorts, white or red. It grows in the plain on very low vines, not exceeding four palms in height, and are planted in great quantities. Here are olive-trees of an amazing height and bigneſs, which muſt be above two hundred years old to have attained to ſuch a ſize: the oil which is made from their olives is remarkably good. They do not cultivate much corn here, as they can get it from the rich fields near *Noto* and *Catania*. There are likewiſe tobacco plantations near *Syracuſe*.

THE preſent inhabitants of *Syracuſe* are not without a good ſhare of wit and underſtanding, though modern times have not produced another *Theocritus* or *Archimedes* there. The women in general are handſome, and enjoy more liberty than in other towns of *Sicily*, becauſe the numerous garriſon of the king's troops introduces foreign cuſtoms and manners.

I CANNOT ſay any thing in particular of the new city, unleſs I ſpeak of *St. Lucia*. The town is ill built, and little. I am told

told there is an exceeding fine *Cameo* in the treaſure of *St. Lucia*, which I could not get ſight of, becauſe the prieſts imagine, that it is ſpoiled merely by being looked upon. M. *Niccole*, a *French* drawing-maſter, ſays, he has been fortunate enough to ſee and to draw it, and by his means we may perhaps find out whether it is really ſo valuable as it is ſaid to be.

I NOW left the wretched ruins of ancient *Syracuſe*, and ſoon ſet out from the modern city of that name. I ſtopped ſome time at *Merilli*, in order to viſit the ſugar plantations there, which are as extenſive as thoſe at *Avola*; however they boil no ſugar here, the inhabitants ſelling the canes in pieces.

FROM hence I reached the foot of mount *Etna*, and the town of *Catania*, having already long before ſeen the ſnowy ſummit of the mountains towering above the clouds. *Catania* is one of the fineſt towns in *Sicily*, and when it is perfectly rebuilt, may perhaps ſurpaſs *Palermo* and *Meſſina*; I ſay when it is rebuilt, for ſince the laſt earthquake, *Anno* 1693, which

deſtroyed and overturned the whole town, they have begun to build it again, perfectly regular, making long and broad ſtreets. The houſes are all low, having only one ſtory, to be better able to ſuſtain the earthquakes, which are ſo frequent at the the foot of terrible *Etna*; they are all built of the lava diſgorged from this mountain, and the ſtreets, like thoſe of *Naples*, are paved with the ſame materials.

No country has ſo much the appearance of deſolation, or looks ſo like a picture of the dreadful avenues to hell itſelf, as the environs of *Catania*; the whole country is covered with lava, black ſand, and aſhes from the mountain. The lava has flowed far into the ſea, and by the eruption of 1669, it has almoſt entirely dried up the harbour, and perfectly ſurrounded the caſtle. *Veſuvius*, with his eruptions, appears like a mere puppet ſhew, in compariſon with *Etna*; or like a petty lake to the raving ocean.

Amidst the ſtreams of ſolid lava, which ſometimes are higher than the greateſt

houſes, there are moſt fertile and charming cultivated ſpots. The corn of *Catania*, its wine, fruit, and garden herbs, are diſtinguiſhed either for abundance, richneſs, or remarkable ſize; none of them have a ſulphureous taſte, like the productions of the ſoil of *Veſuvius*, becauſe mount *Etna* has little or no ſulphur. The wine has a very agreeable bituminous taſte, like the wine of *Cyprus*; it is very ſtrong, and will bear mixing with water, and is reckoned the beſt table wine in *Sicily*.

The cathedral in *Catania* is the largeſt and moſt beautiful church in the whole iſland; it is not overcharged with abundance of ornaments, though that bad taſte has generally prevailed there; it has a fine cupola, and on the whole is a moſt majeſtic building. The church and convent of the *Jeſuits* is richly and magnificently ornamented, but not with any taſte. The *Benedictine* convent of *S. Nicolo d'Aſena* is of a prodigious extent. The great number of friars is ſcandalous, and their revenues are large, even to an exceſs. They have begun to build a church, which, like all

the undertakings of prieſts, will coſt immenſe ſums without being executed with the leaſt taſte; and they actually conduct the work ſo ill, that one of the vaults is already fallen down, though the roof had not yet reſted on it. A new organ has been made in the church, which is a maſterpiece of art; there are above a hundred ſets of flutes in it; a *Cataneſe*, who projected, is ſtill working to finiſh it. The convent is a ſtupendous building, remarkably terrifying on account of its ſize, and horrible bad taſte. Some leſſer modern churches, the *Palazzo Senatorio*, the *Palazzo dell' Univerſita de Studi*, and the *Palazzo dell' Academia de Nobili*, have good fronts; and the worthy and truly venerable Prince *Biſcari*, the principal and richeſt citizen of *Catania*, of whom I ſhall frequently ſpeak in the ſequel, makes it his particular care to re-eſtabliſh the good and genuine architecture. He has brought it ſo far, that in thoſe ſtreets, which are ſtill unfiniſhed, all the houſes are to be built alike, with the ſame kind of front, which is pure, without ornaments, and in the good ancient ſtile. In the ſquare at *Catania* there is an obeliſk

of granite, with hieroglyphic characters, placed on the back of an elephant made of the lava of *Etna*, and ſtanding on a baſis of marble. The whole reſembles the obeliſk *Alla Piazza della Minerva* at *Rome*. So much of the viſible *Catania*.

The ancient town, which is many feet under ground, through the care of that amiable Prince *Biſcari*, his diligence, and the ſums expended in the undertaking, is again brought to light.

It is very natural, that no part of *Old Catania* remains above ground, becauſe it has repeatedly undergone the fate of *Herculaneum* and *Pompeji*. The Prince ordered ſome people to dig before the front of the cathedral, then led me down under ground the depth of a ſtory and a half, and there ſhewed me an ancient building of great extent, and good architecture, and in very good preſervation. It conſiſts of three ſeparate bodies, and nine arches, all built of ſquare pieces or ſtones of lava; ſome pieces of ſtucco are preſerved here and there, which are of exceeding good workmanſhip; the

the Prince has had them drawn, together with the proportions of this building in general, and all other antiquities of *Catania*, in order to make them all publicly known. I ſaw the ancient aqueduct of this place, and the water ſtill runs through it. However, all this could not convince me that there had been public baths, or *Thermæ*, upon this ſpot, and much leſs that it had been the bath of a private houſe; for in theſe vaults none of thoſe things have been found, which the ancients uſed in their baths, and as they are only divided by columns, many people could not bathe in them without ſeeing each other; the building beſides is too ſmall for a public, and too large for a private bath. I take it to be ſome other ſtructure, deſtined for ſome particular purpoſe, and which has been ſtill greater than it now is; ſeveral pillars of it plainly appearing to have been thrown down and covered by the lava.

The Prince then ſhewed the ancient theatre, or rather its ruins. It is difficult to find, though not buried under ground, becauſe it is filled with houſes and

little huts, ſo that it is neceſſary to paſs through all theſe barracks, in order to form an idea of the plan. It is of vaſt extent, even greater than that of *Marcellus* at *Rome*; for it is four hundred palms in diameter from one ſide of the *Gradini* to another. It had three vaults above each other, forming three ſtories, which were crowned by an *Attic* ſtory, of which the veſtiges ſtill remain. The *Scena* muſt have been entirely laid out with marble, a great quantity of it having been found; the ſix columns of granite which ſtood there, now adorn the front of the cathedral. The Prince of *Biſcari* is poſſeſſed of the baſe of one column of this theatre, which is very well preſerved. Nothing remains of the *Scena*, but the wall which formed the front; in it the three doors are plainly diſtinguiſhable, which the ancients had in the *Scena*. The entrance to this theatre was probably on both ſides, where the *Scena* begins, and where the ſteps are left off, which is better ſeen in the well preſerved theatre at *Tavormina*. You likewiſe ſee a kind of *Sperone*, or great pillar, of which there is one on each ſide of the theatre,

theatre, but I could not diſcover the uſe thereof with certainty. I ſuſpect that the ſtair-caſes leading to the upper ſtories were in the walls, to prevent an ill effect in the ſtructure of the theatre. There ſtill ſome niches, ſuch as ſeem to have been all round the outſide of the theatre, and it is plain that the people could walk on the outſide of it, as under a portico: the order of architecture can no longer be diſcerned, becauſe no capitals or friezes have been diſcovered. I could not aſcertain of what form this theatre had been, whether a regular ſemi-circle, or whether it has been more round, which is the difference between the *Roman* and the *Greek* theatres; but as it is the work of *Greeks*, they probably employed their architecture in it. In all the corridors you find conduits of water, which by this means led to every part of the theatre. What is moſt remarkable here, is another, a leſſer theatre, having however one hundred and twelve palms in diameter from one end of the *Gradini* to the other: its floor, or that of the orcheſtra, is as high as the ſecond ſtory of the great theatre, becauſe it ſtands on an elevated ground; a vault, in which there

was

was a broad and convenient ſtair-caſe, united the two theatres. They are both built of lava; but it is not eaſily conceived to what purpoſe theſe two theatres communicated with each other; nor do I remember that *Vitruvius* ſpeaks of this union, or that there is any where a monument exiſting of a ſimilar caſe. The little theatre has no particular order of architecture, it is a mere *Attico*, and the ſteps or *Gradini* conſiſt of one ſtory, reſting on an oblique vault from top to bottom.

In the *Carmelite* convent there is another building, which is likewiſe ſuppoſed to be an ancient bath. It is octagonal, vaulted at top, and the walls meaſure ſixteen palms in thickneſs. It had three doors, and there were four windows placed obliquely in the walk, in order to receive the light; but it is remarkable that theſe four windows are all on one ſide, or one half of the vault or circle; whereas, according to the rules of ſymmetry, they ought to have been placed quite round it. From hence it may be inferred, that on the ſide where there are no windows, ſome other building belonging to this was placed, which intercepted all the

the light on that ſide. This I am the more ready to ſuppoſe, ſince in this ſquare building they have only found three doors.

THERE are ſtill ſome ſmall veſtiges of the city wall, the circus, and the *Naumachia* in this neighbourhood; but theſe are rather ideal ſuppoſitions, than real remains of ancient *Catania*.

In the garden of the *Capuchins* is an old tomb of *mattoni* or *bricks*, having two ſtories, and in pretty good preſervation. It is round, and ſeems to have had a kind of pediment on one ſide: the ſecond ſtory has a much ſmaller circumference than the firſt. In the ſame garden you ſee the ruins of an ancient pyramid, which, though ſmall, was entirely built like the *Egyptian* ones; for it plainly appears that the ſepulchral urn did not ſtand in the middle, but on one ſide. Not far from thence, in an hermitage called *La Mecca*, below the church, I ſaw an oblong ſquare tomb, well preſerved, and having on each of the ſhorter ſides three great, and on each of the longer

ones

ones a number of ſmall niches, in which they have found earthen veſſels.

THE ſize of the amphitheatre of the ancient town of *Catania* was ſo well known to the Prince of *Biſcari*, that in my preſence he ordered the people to dig where he ſuppoſed it to be, and they actually found veſtiges of it there. We traced the ſecond ſtory, and the gallery which ſurrounded it, together with ſome ſteps: but in a letter which I lately had from him, he gives me the following account of his farther diſcoveries; he ſays, that the whole amphitheatre is perfectly preſerved under ground, and that he has walked quite round it; its figure is oval, like that of all other amphitheatres, and on one ſide it leans on the mountain, but on the other ſtands quite free, and is built of pieces of lava. Not far from the theatre is a little round temple of lava, and its cupola, which is likewiſe of lava, is well preſerved.

THE Prince of *Biſcari* intends to publiſh a fine and complete work, containing the deſcription

deſcription of all the antiquities preſerved at *Catania:* many of the plates are already engraved, and moſt of the monuments carefully meaſured and delineated. This work is likely to be the moſt accurate one of the remaining antiquities, as the Prince has the direction wholly in his care, gets every thing meaſured under his own eye, and intends making the deſcriptions himſelf.

THERE are two beautiful and rich collections at *Catania*, one of them belonging to the *Benedictines* in their opulent convent, and the other in the poſſeſſion of the Prince of *Biſcari*. In the muſeum of the *Benedictines* are above three hundred of the fineſt earthen vaſes to be found in *Sicily*, beautiful both in regard to the form and the deſign of the figures; the former are infinitely varied, and in each of them you are ſtruck with the excellent taſte, and the noble ſimplicity of the ancient *Greeks*. The figures are moſt accurately drawn, and elegantly grouped, not one of them is bad. There is likewiſe a great number of idols of earthen ware and of bronze in this muſeum;

muſeum; alſo a quantity of utenſils uſed at ſacrifices, and for the common purpoſes of life, but among them I obſerved nothing particular; and there are neither buſts nor ſtatues. The collection of coins amounts to about a thouſand; the coins of *Sicily* are all contained in it, and many others of *Magna Græcia*, and of *Greece* itſelf. The cabinet of natural curioſities is very numerous in petrifactions and fiſhes; the other parts are not very conſiderable.

THE muſeum of Prince *Biſcari* is one of the moſt complete and beautiful in *Italy*, and perhaps (without exaggeration) in the world. It contains buſts, ſtatues, baſſo relievos, vaſes, bronzes, *&c.* His cabinet of curioſities relating to natural hiſtory is very complete; he has likewiſe a very curious collection of various mechanical inſtruments.

AMONG the ſtatues, I muſt remark a *Tronco* of *Bacchus* above half the natural ſize; it is as beautiful a one as I ever ſaw, and executed in the beſt, high finiſhed elegant *Greek* ſtile. The body is naked to the

middle, admirably well wrought, a real maſter-piece of art, and a model of the moſt perfect and beautiful production of nature. The drapery begins at the thighs, and is likewiſe very fine; the head, arms, and legs are wanting. There are two beautiful ſtatues of *Venus*, and one of a muſe, all in the *Greek* manner. Among the buſts, one of *Jupiter*, and one of *Caracalla*, are the moſt beautiful. There is an immenſe collection of vaſes, they exceed four hundred in number: many, nay almoſt all of them, deſerve to be drawn and deſcribed; for there are various forms among them, which are not found in *Italy*, and the ſubjects of the figures ſeemed all to be taken from the *Greek* hiſtory and mythology; the figures are exceedingly fine. The idols, *Lucernæ*, *Teſſeræ*, and other utenſils of chalk and earthen ware are innumerable: there is a remarkable *Silenus*, quite naked, and covered all over with hairs like a wild beaſt: ſome figures of muſes and other females, a palm and a half high, are prodigiouſly fine, eſpecially being worked in *Creta*, which is ſo friable a ſubſtance. The bronzes are innumerable, infinitely

infinitely varied, and of admirable workmanſhip; I particularly diſtinguiſhed a little *Mercury*, an *Apollo*, a ſmall buſt of *Julius Cæſar*, and ſome little *Venuſes*, all which were very beautiful. There is likewiſe an amazing fine caſket of bronze, in which ſeveral heads of *Meduſa* are wrought in *relievo*; many of theſe bronzes have been found in the *Herculaneum*. The Prince likewiſe poſſeſſes ſome ancient paintings found in the catacombs of *St. Sebaſtiano* at *Rome*; but the manner and deſign are bad. The bronze vaſes are very fine, of remarkable forms and ſizes. Here are likewiſe ſome pieces of ſtatues in bronze, ſuch as parts of drapery, hands, and feet, which have likewiſe their value. The utenſils for ſacrifices, bathing, and other purpoſes, are in good preſervation, well choſen, and in great numbers. The bronze *lucernæ*, or lamps, are exceeding fine; one eſpecially, which divides at pleaſure into two, or unites into one. There are many valuable baſſo relievos, but one in particular appeared to be of very good *Greek* workmanſhip, and repreſents a very peculiar object: on one ſide you ſee a moſt admirable female

figure ſitting, with her hand over an altar, which ſtands in the middle, as it were ſolemnly affirming or ſwearing ſomething; and behind the altar is another figure looking at the other.

The collection of natural curioſities is exceedingly fine, and very numerous. The Prince has collected all he could in the various kingdoms of nature; all kinds of ſhells, the moſt beautiful corals, the ſcarceſt ſorts of fiſh, all ſorts of minerals, plants, *&c. &c.* in a word, all the things belonging to this branch are here gathered with ſo much taſte and aſſiduity, that it plainly appears to every beholder, the noble collector has ſpared neither pains nor expences. The laſt apartment of this vaſt muſeum contains a number of various mathematical and mechanical inſtruments, and among them are two very large reflecting mirrors of *Tchirnhauſen*. You likewiſe find a collection of the fineſt arms and cuiraſſes of the middle ages, in ſhort, all that is worth ſeeing and can be expected in a cabinet. I do not mention the infinite number of inſcriptions in *Greek* and *Latin*, which are immured in

every apartment of this muſeum; becauſe, Prince *Torremuzza* of *Palermo* intends to mention and explain them all, in an account of the inſcriptions of *Sicily*, which he is about to publiſh; which probably will turn out a very good work, as the author has already well deſcribed the inſcriptions at *Palermo*, and given a good hiſtory of the ancient town of *Aleſa* in *Sicily*, and as his knowledge of coins and of ancient hiſtory is very great. The Prince's collection of coins amounts to 8000, and among them are 400 in gold, partly *Roman*, partly *Greek* and *Sicilian*: he has all the *Roman* conſular coins, and the whole ſeries of emperors and empreſſes uninterrupted down to *Michael Comnenus*, together with all the *Sicilian*, and the fineſt *Greek* coins; he continues his collection to the preſent times, and has all the coins of the *Saracens*, *Normans*, *Spaniards*, *French*, of *Victor Amadeus*, and of the houſe of *Auſtria*, who have ſucceſſively governed *Sicily*. In the *court (Cortile)* of his palace you ſee an ancient little obeliſk of *Egyptian* granite, with hieroglyphicks, wrought like that in the

Piazza at *Catania*, and equally fine and elegant.

I HAVE already ſo often mentioned the Prince of *Biſcari*, that I hope you will allow me to attempt to deſcribe his character, and his whole family. He well deſerves ſuch a deſcription, for he is one of the few remarkable men, who know that they received the advantages of birth, fortune, and knowledge, not merely for themſelves, but for the advantage of their families, and the benefit of mankind in general: his company is agreeable and inſtructive, and ſerious without dryneſs; he decides by his arguments, while he only ſeems to give his opinion; he never boaſts of the many advantages he poſſeſſes, and admires the merits of others, wherever he meets with them. He is humane to his ſervants, and the father of his ſubjects, endeavours to increaſe their number, and to eaſe their troubles as much as he can, and their happineſs is his chief care. The Princeſs his ſpouſe is the worthieſt lady in *Sicily*; the education of her children, the management of her family, and the happineſs

pineſs of her huſband, are the objects of her employment; nor can her lively ſpirit, or the diſſipations of company, divert her from the execution of theſe duties. This happy couple therefore enjoy the conſequences of ſuch noble ſentiments; they have two ſons and a daughter, who have had an excellent education, and are moſt amiable characters, dividing their time between their ſtudies, and their duties towards their parents: they are well bred, well inſtructed, ſpeak *French* exceedingly well, have a great talent for muſic, and other fine arts, and are adorned by a mutual affection and ſincerity. In ſhort, they are the pattern of a happy and bleſſed family; they are almoſt adored in *Catania*; they are the ſupport and comfort of the poor, keep company with the rich, and, if they deſerve it, honour them with their friendſhip. I made an eight days ſtay with them, and in that time became their zealous and true admirer. This family alone, merits a tour into *Sicily*, and proves, that there are people in all parts of the world deſerving of eſteem and admiration. If the veneration in which I hold all in

this houſe did not command my ſilence on their private life, I could mention many inſtances of wiſdom in the mother, and of an excellent heart in one of the ſons, which occurred during my ſtay at *Catania*. I cannot help exclaiming, that merely on account of the affection I bear this happy family, and not for the ſake of antiquities, I wiſh once more to viſit *Sicily* and *Catania*.

On the firſt of *May* I began my journey up mount *Ætna*, which the inhabitants now call *Mongibello*; and was deſirous to ſee as much of it as I could, although it was covered with ſnow, and the people would make me believe, that to reach its ſummit was an impoſſibility. Accordingly I ſet out with my ſervant, and a guide, mounted on mules, and we had with us a pack-horſe, which carried the neceſſary proviſions for two days. Towards noon I arrived at *St. Nicolo*, twelve miles diſtant from *Catania*; where is the original convent of the *Benedictines*, who have now ſuch fine buildings in *Catania* itſelf; here they ought to live in duſt and aſhes, whereas they ſquander their revenues away with great pomp and vanity.

vanity. As ſoon as you leave *Catania*, you begin to go upwards, though the mountain riſes but very gently. You paſs through the moſt beautiful fields, planted with vines or excellent fruit-trees, or ſown with corn, till you come to *Nicoloſi*, a village about ten miles diſtant from *Catania*; orange and lemon-trees are abundant, and all thoſe kinds of fruit which are ſcarce in warm countries, ſuch as cherries, apples, pears, *&c.* are plentiful here. But the country about *Nicoloſi* itſelf, is quite covered with ſand, which the mountain has thrown up at different times; and you ſee nothing ſucceed in this burnt ſoil, except mulberry-trees, which thrive admirably well, and have very good leaves.

After I had dined in the convent of *St. Nicolo*, I continued my journey. The road here begins to grow very bad, and diſagreeable; and for a good way it conſiſts of nothing but congealed lava, which the *Sicilians* call *Sciarra*, and on which it is very tedious to travel. This lava proceeded here from the eruption in 1669, when it flowed even into the ſea, and

and wholly ſurrounded the caſtle of *Catania*. The road leads very cloſe to the hill from whence that eruption iſſued; and to give you an idea of the circumference, and the vaſt height of mount *Ætna*, let me inform you, that this hill (which is only one of the eruptions, and of which near a hundred can be counted about *Ætna*) is as big as the whole *Veſuvius* at *Naples*; at the ſame time it is remarkable, that it bears a perfect reſemblance to that mountain, there being properly two hills like the mounts *Veſuvius* and *Somma*, ſtanding cloſe to each other, and of equal height. Here begins the foreſt, of which I had often been told, as containing the fineſt oaks; but I found this account, and the idea I had from hence formed to myſelf of it, entirely falſe; for at the beginning I only found a few ever-green oaks *, which were far from fine, or tall; and advancing farther into the foreſt, I ſaw nothing but hornbearns, and ſuch like trees, all crooked and bent to the ground. Towards the other end of the wood, and higher up the

* Quercus, Ilex, *Linn.* *F.*

moun-

mountain, I at laſt met with ſome oaks, but they could not be called fine, and were not remarkable for ſize. This wood ſurrounds the whole mountain at this height; but it is not thick, and conſiſts, as I have already ſaid, of poor and inconſiderable trees. Having paſſed through it, I arrived at the eruption of the laſt year 1766, of which the lava was ſtill ſmoking in ſome parts: it flowed firſt eaſtward, and after a great part of it was cooled, it ſtopped the hot lava, and obliged it to run ſouthward up hill; for which reaſon it roſe to a great height, but took up little room. My guide ſought for a hut, which formerly ſtood there, but had been taken away by the lava; for night being at hand, and we having ſtill ten miles to climb to the ſummit of the mountain, which here begins to grow ſteep, and is covered with ſnow, we were obliged to look out for a place where we might paſs the night under ſhelter, and ſafe from the rain, which fell pretty thick. A peaſant of *Nicoloſi*, named *Blaſio*, with whoſe help I afterwards climbed to the ſummit of the mountain, after ſearching ſome time, found a grotto formed acci-

accidentally by the lava itſelf. Here we made a great fire, and ſtayed till midnight, when the rain being over, and the ſtars and ſnow giving ſufficient light, I continued to go upwards on my mule. *Emanuel Ferra*, the man who had accompanied me from *Catania*, ſuffered ſo much from the cold, and the ſharp wind blowing over the ſnow, that after going two miles, he ſaid he could not bear it any longer; the mules too could not ſtand firm on the frozen ſnow; I therefore ſent them back with him, together with the fellow who took care of them; and I, with my ſervant, who you know never leaves me, and the *Nicoloſi* peaſant, continued to mount toward the ſummit on foot. Here we might ſay, *Hoc opus, hic labor eſt*; for we had eight miles of a very ſteep mountain before us, were forced to tread on frozen and ſlippery ſnow, and had a violent north wind right in our faces. My ſtrength left me ſeveral times, and I was obliged to have recourſe to a bottle of *Catanian* wine, which is very ſtrong. Having thus aſcended for the ſpace of ſix miles, I arrived at a plain called *Piano di Formento*, which is about three miles

miles in circumference. I believe it is difficult to ſay whence it got its name *, as I am ſure no corn ever grew here ſince the creation. From hence, are yet two miles of a ſteep riſing to the tower, commonly called *The Philoſopher's Tower*, ſome remains of which were ſtill viſible above the ſnow, though it lay eight palms deep on the ground. That tower is round, and built of ſtones and lime; and near it, under the ſnow are ſaid to be ſome pieces of marble, as I was aſſured by the peaſant, who had often been up here. This is the tower ſuppoſed to have been built by *Empedocles*, in order to explore the cauſes that produced ſuch terrible effects in this mountain; into the gap of which he at laſt threw himſelf, from a motion of deſpair, on account of his bad ſucceſs in this undertaking. But I muſt own that the whole ſtory appears fabulous to me, and eſpecially that the philoſopher cauſed the tower to be built, as its architecture carries no marks of thoſe times: it is much more probable, that it was built by the *Normans*, as a place where

* The *Corn Plain*.

they

they could keep a good look-out, and ſurvey the whole iſland. This is the top of the mountain, which lies about ſix miles in circumference, in the midſt of which is the crater or gap, from whence a conſtant black ſmoke riſes up. The crater conſiſts of black ſand, aſhes, and pumice-ſtones, and is two miles high: this part of our journey was the moſt diſagreeable, becauſe we were continually ſinking into the ſand up to our knees, and were almoſt quite ſpent by the progreſs we had made.

At laſt, however, I aſcended this higheſt ſummit of the mountain, and was much ſurprized, when on the brink of the unfathomable gap, to find that it was pretty broad, and that one can with convenience walk round it; whereas I had imagined that the path round it would be as narrow as it is upon mount *Veſuvius*. I threw ſtones and ſand down the precipice, but never heard them fall; it appears to be abſolutely unfathomable; a thick column of ſmoke roſe (not at intervals, as upon *Veſuvius*, but) perpetually out of it, and we heard a rumbling, like the daſhing of the billows

billows of a tempeſtuous ſea, agitated by a ſtorm, or like the boiling of a vaſt melting furnace. The crater is not circular, but rather bunched out, and lower on the eaſt ſide towards *Catania*, as if a lava had flowed from it. It is rather difficult to come to the opening from that ſide, becauſe the aſcent there is ſteeper, and the ſmoke comes juſt againſt you, as it iſſues out of the gap at the loweſt part.

HERE, on the ſummit of one of the higheſt mountains in the world, I enjoyed the moſt extenſive and beautiful proſpect that can be imagined. I ſaw the ſun riſe behind the *Apennine* hills in *Calabria*, he ſhone upon all the eaſtern coaſt of *Sicily*, and the ſea which ſeparates the iſland from *Calabria*. This latter province I ſaw very plain, and diſcovered the whole coaſt as far as the gulph of *Taranto*. *Catania*, *Auguſta*, and *Syracuſa* on my right; *Taormina*, and the neighbourhood of *Meſſina*, on my left, ſeemed to lie at my feet. The different eruptions of the mountain, the wood, the excellent fields of this fertile iſland, the innumerable towns and villages, the lake of *Lentini* or *Leontium*, and many other

other objects, afford a moſt enchanting and diverſified proſpect: below the ſummit of the mountain, clouds hang in the air, and in them the ſun formed the moſt beautiful colours: one ſeems to command nature herſelf, and to be ſuperior to the human race, when thus elevated above all that is mortal. O hapleſs race, who, like piſmires, contend for a ſtraw in a confined ſpace; what is a kingdom to the whole earth; what the earth to the vaſt ocean, or that, to the infinite world! He alone can be called happy, who can freely chooſe his place of abode on any ſpot of this globe, and who can enjoy his life without trouble; whilſt thouſands paſs their lives like ſlaves in golden chains!

On the other ſide, I ſaw the ſhores of the whole iſland, the country I paſſed through from *Palermo*, and the ſhore from *Palermo* to *Meſſina*; I overlooked all the hills of *Sicily*, which are partly cultivated, partly covered with woods, and partly naked rocks. Here I had an opportunity of pitying the wretched ſituation of modern *Sicily*, in compariſon with what it was in former ages; many towns, and different

ferent nations are deſtroyed, immenſe riches are diſſipated: the whole iſland can at preſent ſcarce ſhew 1,200,000 inhabitants, the number which *Syracuſe* alone formerly had. Many beautiful ſpots, which uſed to produce corn and fruits, are now deſerted for want of labourers; many ſpacious ports are without any ſhips for want of trade, and many people want bread, whilſt the nobility and the monks are in poſſeſſion of all the lands!

THE cold here on the ſecond of *May*, was as violent as it is in *January* on the higheſt mountains of *Germany*; and about ſeven o'clock in the morning, when I began to deſcend the mountain, I was quite ſtiff with cold, and could hardly ſtir, though I had not ſtayed at the top of it above three quarters of an hour. The peaſant, who accompanied me, conſtantly deſired me to go down, becauſe he was afraid of being ſtarved to death by the cold. The air, however, is not ſo fine and ſubtle as to take away one's breath, or to make breathing difficult, as has been aſſerted by travellers; but this depends upon the ſtrength of the

lungs in different perſons. As I went down, I ſaw the eruption of 1763, which was the moſt dreadful in regard to the height of the lava; for it is as high as the greateſt palaces in *Rome*, but for that very reaſon has not ſpread far; where this ceaſed, the eruption of 1766 began, and flowed on in the ſame direction. The inhabitants of the villages, which are neareſt to the ſlope of the mountain, get their livelihood by carrying ſnow to *Catania* and *Biſpoſto*, a village on the ſea-ſhore, where the *Malteſe* barks come to take it in for their iſland. This ſnow is kept all the ſummer in the grottos of the mountain, and is carried down on aſſes, as it is wanted. The iſland of *Malta* pays a fixed ſum annually for a certain quantity of this ſnow; in the ſame manner as, according to the convention, it gets a certain number of *Tomoli* * of corn annually from *Sicily*, for a fixed and unalterable price, and free from all duties.

I FOUND my other companions ſleeping in the grotto; and after warming ourſelves

* A *Tomolo* is equal to the 16th part of a *Salma*, which is very near a quarter of *Engliſh* meaſure. *F.*

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thoroughly by a good fire, we continued our journey downwards through the wood, back towards *Catania*. I here felt ſeveral ſeaſons in one day; for returning from the regions where the ſevereſt winter has its conſtant abode, I found the beginning of ſpring in the wood, where the trees were budding, and the woodlarks and throſtles repeated their chearful notes; the lower I came, the milder I found the climate, and felt the approach of ſummer, as we are uſed to find it in *Germany* and the north of *Europe*; for the ſun ſhone exceedingly hot, the fruits in the field were ripe, and the people reaping barley round *Catania*. I rewarded my honeſt peaſant, and left him in the village, with a firm reſolution to recommend him to all foreigners deſirous of viſiting *Ætna*, and to warn them againſt the uſeleſs guide from *Catania*. After taking ſome refreſhment at *St. Nicolo*, I returned to *Catania* about four in the afternoon.

The lava of this ſtupendous mountain is not ſo various and ſo beautiful as that of *Veſuvius*, of which there are above forty

ſorts in Sir *William Hamilton*'s collection *. Prince *Biſcari*, after a great deal of aſſiduity and many ſearches, has collected only twelve ſorts, very little different from each other: the reaſon of this probably is, that the lava of *Ætna* contains chiefly iron and ſal ammoniac; and very little ſulphur, vitreſcible ſtones, or marble, which are the parts that produce the greateſt variety by their different mixtures. The ſtones thrown up by the mountain are chiefly pumice-ſtones, iron-ſtones, and ſand-ſtones: they find no ſuch fine products of ſulphur here at the brink of the crater, or at the mouths of the ſeveral eruptions, as have been found upon mount *Veſuvius*; it is only now and then that you meet with ſtones ſpeckled with yellow dots: but ſal ammoniac is very plentiful, and you can take it of a pale colour and quite pure at the openings of the eruptions; a great quantity of it is in the poſſeſſion of Prince *Biſcari*.

The cultivated fields at the foot of *Ætna*, are not ſo enchanting and delightful as

* And by his generoſity theſe varieties of the lava are likewiſe now to be ſeen in the *Britiſh* muſeum. *F.*

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thoſe near *Veſuvius*; the beautiful green of the vine, which the countryman in the laſt-mentioned neighbourhood combines with the lofty poplar, "*Altis maritat populis*," here keeps low on the ground, and never attempts to climb a tree; yet theſe fields produce a greater variety of fruits than *Portici* and its environs. Here all kinds of fruit, and even dates on the palm-trees, ſucceed and ripen: the latter grow in bunches ten or twelve together; they flower in *February*, and are ripe in *Auguſt* or *September*. The palm, like the piſtachio-tree, produces no fruit, unleſs a tree with the male flowers (which is exactly of the ſame ſpecies, but never bears any fruit) ſtands near or at a ſhort diſtance from it: the cloſer the fruit-bearing palm-trees are to it, the more fruit they bring. All kinds of fruit would ſucceed at different heights on this mountain, if the inhabitants were more numerous, more induſtrious, and better inſtructed in rural oeconomy. Botaniſts inform us, that the cinnamon and coffee-tree grow wild near mount *Ætna*; and they farther aſſure us, that the rareſt aromatic plants are to be met with there,

but they are neither ſought for nor cultivated: the Prince of *Biſcari* alone gives himſelf the trouble to make ſome uſe of this warm and burning ſoil; he has even forced nature herſelf, and made a garden in the midſt of the lava, or *Sciarra*, which ſurrounded the caſtle, and flowed into the ſea. It is however much to be regretted, that this undertaking is more agreeable than uſeful; for the Prince has led water into it, planted *Indian* figs, aloes, and a few trees, in the lava, but made no uſeful plantations.

The inhabitants round *Ætna* have not that ferocity of manners, nor are they *horridi aſpectu*, as *Fazellus* deſcribes them. I found good-natured, civil, and honeſt people, ſuch as are to be met with in all places where few ſtrangers reſort, where men are not degenerated by the example of others, but live in the original, ſimple ſtate of nature: they are well ſhaped, and the pure and ſerene air of the mountain gives them livelineſs, joy, and contentment. The women are handſome, have very fair complexions, and ſprightly eyes; the men are ſun-burnt, but tall, healthy, and humane;

mane; they are ſincere, and willing to oblige, and the traveller finds the moſt good-natured men in theſe well peopled villages.

THE products of this mountain, eſpecially the wines, are acrid and ſharp, and keep ſomething uncultivated or wild in their taſte; I imagine this is the mere effect of bad culture in ſo happy a climate; for it is certain, that the wines, fruits, *&c.* which grow in the plain of *Catania*, have a more agreeable and much better flavour, though the culture ſhould be ſuppoſed to be the ſame; the greater temperature or warmth of the air in the laſt-mentioned place, probably contributes to meliorate its products.

BEFORE I leave the town of *Catania*, I muſt mention a very fine *Cameo* in the poſſeſſion of the *Barone della Bruca*. Count *Gaetani* at *Syracuſe* had given me ſo high a deſcription of it, telling me that it was worth all *Catania*, that I had a violent deſire of ſeeing it. It is indeed a very beautiful *Cameo*, though the town of *Ca-*

tania is rather undervalued, when compared therewith. The ſtone is an onyx, and repreſents *Vulcan* with two *Cyclopes* forging the arms of *Mars*, whilſt *Venus* and *Cupid* look on with pleaſure and ſatisfaction, that they fall out ſo well. The figures are exceedingly well drawn and executed; but as there is no name of the artiſt, the value is not quite ſo great as Count *Gaetani* would make it. It muſt be allowed that the ſtone and the workmanſhip are exquiſite, and the figure of *Venus* is a maſter-piece in its kind.

CATANIA is the only town in *Sicily* where they practiſe inoculation of the ſmall pox; I was aſſured, that they had not taken it from books, but from ſome *Greeks*, who paſſed through the town about twenty-five years ago. There is a ſurgeon in *Catania*, named Don *Raguleo*, who is peculiarly ſkilful in this operation, and undertakes it with all the deſired ſucceſs.

The Biſhop of *Catania*, of the family of *Vintimiglia*, likewiſe deſerves to be mentioned, with the praiſe which is juſtly his due:

due: this worthy prelate has publicly put up in his library all the good books he could get, which oppoſed the prejudices, or the narrow views of others of his rank and religion; and I was much ſurprized to ſee even the works of *Voltaire*, *Rouſſeau*, and *Helvetius* there.

Don *Leonardo Gambino*, the profeſſor of philoſophy and mathematics at the univerſity in *Catania*, is a very worthy man; his great reading, his knowledge, and the method he takes to inſtruct the youths in the modern ſyſtems of philoſophy of *Newton* and *Leibnitz*, gains him the thanks of all *Sicily*, and the veneration of all who know him.

Between *Catania* and *Taurominium*, I went on ſhore at *Maſcoli*, in order to viſit a cheſnut tree of prodigious height and thickneſs, of which ſeveral travellers had ſpoken to me: this tree ſtands about eight miles from the ſea-ſhore, towards mount *Ætna*, and really deſerves the trouble of viſiting it; for its thickneſs is 204 *Neapolitan Palmi*, which I can now affirm with the

the greateſt certainty, having meaſured it myſelf; it is now quite hollow on account of its great age, and the bark, which with the little remaining wood conveys the ſap to the branches, is burſt into five pieces. In the hollow of this tree there is a ſmall houſe, in which thoſe who gather the cheſnuts paſs the night; and near it is an oven where they dry the nuts. The inhabitants of this neighbourhood call the tree, on account of its bulk, *La Caſtagna di cento Cavalli*; and ſome other trees of uncommon ſize have likewiſe peculiar names; one of them, which, on account of its figure, is called *La Nave*, *The Ship*, meaſures twenty-four *braſſe* or fathoms in circumference: ſeven other trees all of equal thickneſs, placed in a row, are called *The Seven Brothers*, *I Sette Frati*. The above great cheſnut tree, which is perhaps the thickeſt tree in the whole world, has very low branches; and it ſeems that the very rich ſoil in which theſe trees are placed, and a kind of earth of petrified wood, which probably is the remnant of a foreſt that formerly ſtood here, together produced ſuch bulky trees, all which only grew to a prodigious

thickneſs, without attaining to a great height. I believe one might make a calculation of the age of the tree, by ſtating how much it could grow, or afterwards decreaſe, in a year: all the trees in this neighbourhood belong to St. *Agnetha*, the protectreſs of *Catania*. This tract is well worth ſeeing, not merely on account of the above natural curioſity, but likewiſe on account of its charming appearance, and the fertility of this ſide of mount *Ætna*. You paſs through many pretty villages, ſuch as *la Sciarra*, *la Macchia*, and *St. Giovanni*; the fields are more beautiful than thoſe round *Catania*; and produce the fineſt wine, corn, oil, and fruit; the wine of *Maſcoli* is very agreeable, and of a red colour, which is extremely ſcarce in *Sicily*. In this neighbourhood is no late eruption of *Ætna*; the lava which is found hereabouts is very old, and therefore much better for building, becauſe it grows harder and more pure by lying in the air for a long time. The ſtreams of this ancient lava are tremendouſly great, and reach almoſt to the ſea; but the ſoil in the fields is very rich, and not mixed with ſand and aſhes as about *Catania*, and

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is on that account amazingly fertile. The whole country is full of houſes inhabited by people, who are extremely good-natured and civil: as it rained pretty hard when I went up the mountain, they all invited me to go in with them. The women are fair, and have the moſt handſome *Greek* profiles; they are ſprightly and good-natured, and it plainly appears that the jealouſy of the men does not intimidate them. They are all laborious, and I found them all employed ſome way or other, eſpecially in weaving linen.

FROM hence I went to *Tauromínium*, now called *Tavormina*, where the moſt remarkable monument of antiquity in the world is extant; I mean the theatre there, in which the whole *Scena* is preſerved entire; a part, which is deſtroyed in all other ancient theatres: *Tavormina* is ſituated on a hill about two miles high, from whence there is the moſt charming proſpect towards *Meſſina* and *Catania*; the air is extremely pure, and it is a moſt pleaſing ſpot to fix a reſidence. Above *Tavormina* is a little market town or village, on a ſtill higher hill,

hill, called *Mola*; and the road where the veſſels ride at anchor, is called *I Giardini*.

Besides the theatre, ſeveral other antiquities are preſerved at *Tavormina*, of which I ſhall now ſpeak, though *d'Orville* has engraved and deſcribed moſt of them. Among them, the moſt remarkable are five reſervoirs, alike in form and ſtructure, but of different ſizes; the leaſt of them is in the beſt preſervation, conſiſting of two ranges of vaults which ſtand near each other, eight pilaſters which divide them from each other, and nine voltas or arches in each. In the volta, which is neareſt the town, there are four windows: on the north ſide towards the top is the hole through which the aqueduct brought the water into the reſervoir: in the narrow part of this reſervoir where the water went out, I ſaw a great parallelopiped of ſtone, with a round hole in it, through which the water paſſed. In the midſt of this ſmall part of the reſervoir, the wall on each ſide opens vertically, probably in order to give air, as I cannot otherwiſe imagine for what purpoſe this opening could ſerve in the

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two walls, which ſtand oppoſite each other. Theſe things cannot be well underſtood without a drawing, and you will therefore be obliged to take *d'Orville*'s plate to your aſſiſtance. To the ſouthward is an opening, and a little ſtair-caſe, by means of which one could deſcend into the reſervoir. The four other reſervoirs are larger than this, but damaged, ſo that I could not diſcover any thing peculiar in them, only that their form has been alike: they are all built of ſtone, and covered with a peculiar kind of gypſum, almoſt like the *Piſcina Mirabilio*, but not ſo hard.

The *Naumachia*, is one of the five ciſterns, of which the middlemoſt is the largeſt: eighteen arches or voltas of it are yet to be ſeen, together with nineteen niches, which are placed alternately with the former; it plainly appears, that there have been more, but whether the building has been ſquare or oblong, is not now to be diſtinguiſhed. In each arch there are tubes of bricks, which probably conducted the water into the building. The niches are ſquare, but I do not pretend to ſay what uſe

uſe they were put to, nor whether this whole ſtructure has actually been a *Naumachia*, or ſome other public building, ſuch as a bath, *&c.* The whole is built of bricks, of which many in the arches and niches are marked with *Roman* letters, a plain indication that this is no *Greek* monument.

Out of town, towards *Meſſina*, you ſee the foundations of an oblong ſquare temple *(tempis biſlungo)* and of its wall, five palms broad, and covered with white marble. It appears to have been without a portico, and columns, and of a conſiderable ſize, and is ſaid to be the temple, which the inhabitants of *Naxos* built to *Apollo*, when they fled to *Taurominium*. The church of S. *Pancrazio*, which ſtands cloſe by it, has likewiſe been a temple, and ſtill keeps its ancient walls, which are built of great white ſtones, joined together without any mortar, and broken near *Taurominium*, whence the famous marble, which *Hiero* employed in his ſhip, was likewiſe taken. This temple likewiſe forms a parallelogram. In the valley, which extends towards *Meſſina*, there are two ancient ſquare tombs, which

which have nothing remarkable, and therefore need no particular deſcription.

In the palace of *St. Stefano* there is a *Greek* inſcription, very well preſerved, and mentioned by *d'Orville*. The theatre ſtands in a moſt pleaſant ſituation, on a hill riſing above *Tavormina*, and has a very fine proſpect. On one ſide of this little promontory, you ſee the ſhore moſt delightfully cultivated, as far as *Meſſina*; on the other, the whole mount *Ætna*, with its eruptions, and the ſhore near *Catania*. Below *Tavormina* there are no more eruptions, and the lava is here gone far into the ſea; if it had run but half a mile farther with a little bend, it would have naturally formed a harbour like that of *Meſſina*. In the theatre, the whole *Scena* built of bricks, as I have already obſerved, is entirely preſerved. It has, juſt as *Vitruvius* deſcribes it, three doors, a large one in the middle, and two leſſer ones on the ſides. Between this large door, and each of the leſſer ones, there are three niches, of which the middlemoſt is likewiſe larger than the lateral ones; behind each of the little doors, there

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is yet one niche on the *Scena*, ſo that the niches are eight in number. Each of the leſſer doors has a pilaſter on each ſide, or rather a trygliph; for it is formed in that manner, triangular, bent inwards, and of equal height with the door. The order is *Corinthian*: the *Scena* itſelf before the decoration, only five palms in breadth, ſo that I cannot conceive how the players could ſtand and act on ſuch a narrow place. Behind the *Scena* there is more room, and it ends behind with columns of the *Corinthian* order, built of bricks. The theatre at *Pompeji* has the *Scena* formed in the ſame manner, the back part of it having but lately been dug up. Below the podion or orcheſtra, which likewiſe ſeems to be very ſmall in compariſon with the whole theatre, there is a volta or arch, which is half covered, and half open; this vault is ſomething peculiar, and *Vetruvius* ſays nothing of it. It has the figure of a *Roman* T, which appears to ſtand againſt the *Scena*, but ſeems to be inverted towards the ſteps; it extends below the *Scena*, is half covered, and half open, in ſuch a manner, that the one half of the top of the T is

open, the other arched over. Towards that ſide of the ſteps, where the T appears breadth-ways in the orcheſtra, there are ſome ſquare holes in the arched or covered part of it, which look into the orcheſtra.

I WILL leave you to decide, to what uſe this ſingular and hitherto unnoticed figure has been deſtined, and ſhall be glad to have your opinion on it, for I can find no account thereof in any author. Some imagine that it ſerved to move the machines, but that thought is borrowed from our modern theatres; it is likewiſe improbable, that it was the place of thoſe who prompted the actors, when they could not go on; others ſuppoſe that the perſons ſtood here, who really ſpoke, whilſt the actors on the *Scena* did nothing but repreſent the actions and attitudes; and this opinion does not appear quite ſo unreaſonable to me, eſpecially as the three openings were juſt oppoſite the three doors of the *Scena*. But in that caſe, of what uſe were the four holes, which communicated with the orcheſtra? To decide here would be great preſumption in an apocryphal antiquary like myſelf; I

therefore leave it to the great patriarch of antiquities.

On each ſide of the *Scena* is a great and a leſſer room, vaulted at top, and built of bricks, which probably was made uſe of by the actors: theſe rooms, together with the *Scena*, which is in the middle between them, form the whole front or breadth of the theatre, or the diameter of a regular ſemi-circle. On each ſide of theſe rooms are the entrances to the theatre by the ſides of the *Scena*; a great entrance leads to the upper ſteps, and there are ſmaller ſteps leading to the lower ones, and into the orcheſtra. The entrances, the great and leſſer ſteps, are all cut in the rock. The rooms on the ſides of the *Scena* are divided from the ſteps of the theatre.

The ſteps beſides being cut in the rock, have the form of an exact ſemi-circle; the other parts above them are built of bricks. Two of the ſtories in the vaulted part of this building, were ornamented with columns, of which thirty-five baſes can be counted. There are likewiſe ten vomitoria, five on

each ſide, by which the people deſcended to the ſteps, after paſſing through the corridors in the vaults. It ſeems there were no ſteps in the building itſelf, and that it ſerved merely to contain the corridors *, vomitoria, and decorations of the theatre; for you ſee nothing on it but columns, with niches between them, which probably contained ſtatues. The orcheſtra or podion is very little, as I have already obſerved, and the form of the theatre exactly ſemicircular; I am therefore dubious whether this building ought to be conſidered as a *Greek* theatre. At leaſt it muſt have been altered by the *Romans*; this is proved by the *Corinthian* order, by the bricks which are employed in the building, and its figure. I have tried the audibleneſs of voice, and to my great ſurprize and ſatisfaction found,

* The word tranſlated *corridors*, is properly *galleries* or *lobbies*; but as the firſt is uſed in our theatres in a quite different ſenſe, it was neceſſary to ſubſtitute another, which would not be ſubject to miſlead the reader; the word *lobby* is more applicable for an avenue to a room, than that which leads to ſuch a vaſt opening as the theatres of the ancients were: we therefore preferred the word *corridor*, well underſtood by architects, and employed in *French* theatres nearly in the ſame ſenſe as here. *F.*

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that on the ſteps, or in the higheſt part of the theatre, where the columns ſtood, every word can eaſily be heard which is ſpoken on the *Scena*, though pronounced in a low tone of voice. A peaſant, who went with us, ſpoke to us, and we underſtood every ſyllable, even when he whiſpered. At preſent, however, you diſcover none of the bronze vaſes, of which *Vitruvius* ſpeaks, nor the ſpots where they could have been placed, but the propagation of the ſound is entirely owing to the ſtructure of the building. In my opinion, this circumſtance is infinitely more remarkable than the *Orecchio di Dionyſio* in the *Latomiæ* at *Syracuſe*, where the propagation of the leaſt ſound is the natural effect of the tube-like figure of that grotto; for here, in a great ſemi-circle, the voice muſt be ſpread into every direction, and yet is heard equally well every where; which is a convincing proof of the architect's perfect knowledge of the proportion of all the lines in which the ſound could be directed.

The fields round *Tavormina* are pleaſant and well cultivated; they produce good red wine, oil, and above all, a great quantity

of ſilk, which is reared in all that tract of country as far as *Meſſina*; and from its income the inhabitants are able to purchaſe as much corn as they want for their conſumption, they not cultivating enough of it themſelves for that purpoſe. The eye is delighted with a continued wood of olive and mulberry trees, and theſe hills are the prettieſt I have ſeen in *Sicily*. The water along the ſhores of the ſea is ſo clear, that you can ſee every pebble at the bottom; and in the night, when the moon with its pale light illuminated the ſea, and the whole landſcape, when numbers of nightingales began their ſong, and the ſea with its ſmooth ſurface reſembled a poliſhed mirrour, I enjoyed the ſcene with heart-felt pleaſure, whilſt a ſilent but pleaſing melancholy ſtole upon my mind.

I REACHED *Meſſina* in the morning, and there for the firſt time after I had left *Palermo*, took up my lodgings at an inn. During the whole former part of my journey, I enjoyed the protection and hoſpitality of the inhabitants, being obliged to accept of their kind offices, for want of public

public houſes. I ſhould likewiſe have had an hoſpitable reception at *Meſſina*, but I preferred to ſtay in a very middling *Locanda*, or inn, on account of my eaſe and liberty.

THE excellent ſituation of *Meſſina*, and its celebrated harbour, are known to have had no equal in the world. Nature here ſeems to have ſhewn, that all her works are infinitely more perfect and admirable than the productions of art, though executed with ever ſo much aſſiduity and trouble. A narrow neck of earth and ſand, extending in form of a ſemi-circle, makes the fineſt and ſafeſt harbour in the world, where a thouſand ſhips can lie ſecurely in all kinds of weather, and can come up to the very houſes of the merchants.

MESSINA (formerly *Meſſana* and *Zancle*) is now much fallen from what it was in the ancient and middle ages of its exiſtence: the want of commerce, the oppreſſion of the inhabitants by government ſince the laſt rebellion; the plague which raged here, even in this century, 1743,

all have contributed to depopulate and weaken the town. Its inhabitants at preſent amount to no more 25,000, though they might be equal to, if not more numerous than, thoſe of *Palermo*. The cathedral is a middling ſort of building, in which the pulpit of marble is ornamented with baſſo relievos in a good taſte, by *Ghagini*, the beſt *Sicilian* ſculptor. The principal altar, is one of the beſt pieces of figures and flowers in hard ſtone, or what is commonly called *Florentine* work, becauſe it was invented at *Florence*, and is ſtill made there in the gallery. The altar is a maſter-piece in this manner, though upon the whole it is bad, and without taſte. The pulpit in the choir is painted with much care and great ſpirit by a *Sicilian*, named *Guagliati*; his compoſition is like *Tintoret*'s, and he finiſhes in a very good manner. In the treaſure of the cathedral, are ſeveral pieces of excellent workmanſhip in gold and ſilver, by *Giuvara*, who is ſo famous at *Rome*. He was a native of *Meſſina*, and, without any other aſſiſtance than his own genius, hath brought his art to a great perfection.

Among all the churches of *Meſſina*, that of St. *Gregorio* is in rather a better taſte than the reſt; however, it is quite in the *Neapolitan* manner, with much gilding, and work in marbles of all poſſible colours. There is a very fine copy of the beautiful St. *Gregorio* at *Bologna*. The *Noviciate* of the Jeſuits is worth ſeeing on account of its fine ſituation, and ſome good paintings, but I could get nobody to tell me the names of the artiſts. In the church of the *Theatines* are alſo ſome good pieces by *Sicilian* painters.

In the houſe of Prince *Scalettas* is a great collection of paintings; but many of them are copies, ſtanding in the room of the originals, which have been ſold. Some originals of *Polidoro di Caravaggio*, *Spagnioletto*, and *Zioppo di Ganghi*, are ſtill left; but the beſt piece is the cieling in the *gallery*, painted by the Chevalier *Meſſineſe*, who is perhaps the firſt painter in *Sicily*. He has not the force and expreſſion of *Morealeſe*, but with a very accurate and elegant deſign he combines much grace in the compoſition, and a pleaſing execution.

He

He is the *Sicilian Albano*, and this cieling is one of the fineſt pieces in *Sicily*.

THERE are many ſtatues in *Meſſina*, each of the ſquares is adorned by an equeſtrian or pedeſtrian ſtatue of one of its regents. There are alſo ſtatues of Don *Juan d'Auſtria*, of the King of *Spain*, and others; but they are all ſo bad, that one muſt really be ſorry to ſee the expences of the city, and the time of the artiſt, thrown away upon them. Some ſtatues are alſo placed along the harbour. The people of *Meſſina* ſhew a *Neptune* chaining down *Scylla* and *Charybdis* in white marble, as a maſter-piece of art, from the ſchool of *Michael Angelo*; but this ſtatue is one of the worſt of them all.

THE citadel, which is ſituated on the neck of land that includes the harbour, and is called *Braccio di St. Ranieri*, is very ſtrong, and well contrived. It requires only 4000 men to defend it, and is ſtronger towards the town than towards the ſea, becauſe *Charles* the IId. of *Spain* built it after the laſt rebellion, in order to keep the

town

town in awe for the future. That rebellion is well deſcribed in a very rare manuſcript, which I found in the library at *Meſſina*, and which is entitled: *Guerre Civili di Meſſina, di Franceſco Caſcio, Calabreſe.* Cloſe to the citadel is the famous *Charybdis* of the ancients, which, on account of their little nautical ſkill, was looked upon as very dangerous and terrible, though the people now paſs over it without danger, in the ſmalleſt boats. The modern inhabitants of *Meſſina* call it *Il Garofalo*, and it conſiſts in nothing but a vortex formed by the different directions of the tides and current, in the narrow channel of *Meſſina*. I paſſed over it in a little boat, to convince myſelf of its inſignificance. The water is only thirty palms deep, and the vortex of courſe cannot be ſo dangerous as it has been deſcribed. It is to be obſerved likewiſe, that if *Virgil*'s deſcription (Lib. III.) is not to be conſidered as a poetical one, the vortex muſt in his time have been much greater and more terrible.

THERE are no other antiquities in *Meſſina*, than a collection of coins in Prince *Sper-*

Sperlinga's collection. M. *Andrea Gallo*, who has acquired a pretty good knowledge in antiquities, ſhewed me an ancient baſſo relievo, which appears to be of *Roman* workmanſhip, but on a moſt ſingular ſubject (this gentleman has deſcribed and explained it in a little diſſertation which I have gotten) it contains nine figures, and repreſents an *Apotheoſis*. The perſon deified lies on a ſcaffold, and has one wing; a ſtanding figure at the other end of the baſſo relievo, is making the other wing with a kind of hatchet. M. *Andrea Gallo* looks upon this as the ſolution of the term of the ancients, *Sub Aſcia dicavit*, or *poſuit*, which is found in ſeveral tomb-ſtones, and other monuments, and as a hint at the ceremony of cutting out the wing with that inſtrument. The other figures are all very clearly repreſented, and each has its particular ſignification.

COMMERCE, which could be extenſive at *Meſſina*, is totally dormant, and the manufactures have neither workmen nor ſale. Silk handkerchiefs, knit ſtockings, and light ſilks of one colour, ſtill ſucceed very well however,

however, and are made in pretty large quantities. Silk is plenty here, and of the beſt kind; but the King himſelf prevents the exportation of it, by laying a duty of 16 *per cent.* on it; and ſince the city of *Lyons* in *France* has introduced the uſe of the machine for twiſting ſilk, *Meſſina* muſt ſend its ſilk raw and unſpun thither. The plague, which has raged here, has ſwept away many workmen; but there are ſtill ſome who work in ſtuffs with gold and ſilver. But work being infinitely dearer here than at *Lyons*, and the patterns being old before they come to *Meſſina*, it is eaſily conceived, that the ſale cannot be very extenſive. They likewiſe make carpets, which look like *Turkey* carpets, and pleaſed me very much.

Some years ago the King erected a company at *Meſſina* trading to the *Levant*, and granted them excluſive privileges. Almoſt all the inhabitants of *Sicily* brought their money to this new bank, and inconſiderately expected great advantages; I ſay inconſiderately, for the company ſent bullion to the *Levant*, and ſold the goods in *Sicily*, by which

which means the funds were ſoon exhauſted, and all *Sicily* was near being ruined. The *Greeks*, who know that country and its trade better, had formerly carried on a bartering trade with the products of *Sicily* and thoſe of *Greece*, which was much more beneficial to the country. This company was therefore diſſolved about a year ago.

As the government purpoſed, after the laſt rebellion, to oppreſs the city effectually, they loaded it with impoſts; among other taxes then laid on, the city pays to the King 58 *per cent.* for the bread it conſumes; for it gives 31 *Tarini* for each *Salma* of corn, which in the good years is ſold for about 60 *Tarini*. However, bread is not dearer at *Meſſina* than at *Palermo*, and 16 ounces ſell for four *Sicilian Grani* in both theſe places; from whence the prodigious profit of the *Colonna Frumentaria*, or *Annona*, which is managed by the ſenate at *Palermo*, can be calculated, and the bad tendency of this inſtitution conceived.

HERE I concluded my tour round *Sicily*, and did not return to *Palermo* as I had intended,

intended, becauſe every body aſſured me, and all the voyagers affirmed, that there is nothing remarkable on this ſide of *Sicily*. There is no town on the coaſt, except *Termini*, and in that is very little to be ſeen. There are no antiquities on this ſide, and cultivation is likewiſe neglected; ſo I concluded my progreſs through *Sicily* at *Meſſina*, and continued my travels to *Reggio (Rhegium) Calabria*, and the remaining parts of the kingdom of *Naples*.

Before I leave this iſland, I muſt give you a ſhort deſcription of its inhabitants, of whom many things are daily told, which do them little honour, and inſpire us with miſtruſt againſt them. This nation, like all the people of warmer climates, is poliſhed, of quick parts and great genius; but it likewiſe is characteriſed by that effeminacy, voluptuouſneſs, and cunning, which is found to increaſe in the more ſoutherly countries. They have amazing vivacity, but not the leaſt phlegm, which is very neceſſary in the cultivation of the arts, and in the execution of its works; this deficiency appears in their painters, their

ſculptors,

ſculptors, and even their poets, who are numerous, and eſpecially the *Improviſatori*, of whom you meet with ſome among the common people. Theſe poets rather chuſe to write down their firſt thoughts, than to reviſe, poliſh, or clear them of errors. It ſeems the temperature of air, which produces that happy phlegm, is not to be met with here. An acrid ſalt affects the nerves of the natives; *Umori ſalſi*, are a common complaint all over *Sicily*, ariſing chiefly from their diet, and partly from the immoderate uſe of ſugar. This irritation of the nerves makes them reſtleſs and impatient, and with their great degree of vivacity, often cauſes the moſt violent actions; they are therefore remarkable above all other nations for the violence of their jealouſy and vindictive temper. This ſame mixture of character, ſometimes produces a degree of heroiſm and ſtoiciſm, from which the greateſt benefits might ariſe, and I can mention ſome anecdotes upon that ſubject: whilſt the famous robber *Teſtalunga* with his band infeſted *Sicily*, his intimate friend *Romano*, who was as lieutenant, and next in rank to *Teſta-*

lunga,

lunga, was taken priſoner; his father was likewiſe in priſon for ſome crimes, but they promiſed him his liberty, if his ſon would betray and deliver *Teſtalunga* into their hands: the ſon's ſtruggle between filial love and ſolemn friendſhip, was very great; but his father prevailed on him to prefer the latter to the former, and not to prove his filial affection by a treachery. *Teſtalunga* himſelf, though he was put to the moſt violent tortures, did not betray any of his companions.

The following, may ſerve as an example of real love put to the teſt. A Prince of one of the firſt families in *Palermo*, had a ſecret connexion with a ſingle lady, who was his equal in rank; he married her afterwards, and two months after marriage ſhe was delivered of a ſon. From a motive of ſhame, and to prevent becoming the talk of the town, he and his lady reſolved to deny the child, and to truſt its education to a peaſant, as they had hopes of getting more children to ſupply its place. This circumſtance was kept a ſecret, till the mother on her death-bed, in hopes of diſ-

burthening her conſcience, diſcovered it: the youth was immediately ſent for from the country, he ſhewed more ſurprize than joy on being informed of his new rank, and immediately declared, that unleſs he could marry a handſome young country girl, with whom he was in love, he would not accept of it; this article being denied him, he willingly reſigned his claims in favour of his brother, and lived moderately but happily with his dear country girl, in that ſtation of life in which he had been brought up. What an excellent ſubject for a dramatic piece, and how worthy of employing the pen of a *Metaſtaſio*, or *Voltaire!*

Now and then you meet with ſome ſimilar ſtrokes in the characters of the modern inhabitants of *Sicily*, to that of its ancient natives, though the many revolutions in the form of government, and the change of maſters, have almoſt obliterated the reſemblance: there are many *Greek* lineaments in perſons of both ſexes, eſpecially on the ſouth and eaſt coaſts, and you find many male and female beauties; but more of the latter, which is quite the reverſe

verſe of the *Neapolitan* climate, which forms the men handſome, but is not ſo favorable to the other ſex. The *Sicilian* women love violently and faithfully, and prove that conſtancy and faithful affections are not baniſhed from their ſex. The great affection of the natives to ſtrangers, and their hoſpitality, is another remnant of the *Greek* manners: how much I have experienced it, I have already mentioned to you ſeveral times; I enjoyed it in all *Sicily*, and look upon it as my duty to offer up my thanks for it on every occaſion. Like the *Greek* cities of old, each town in *Sicily* cheriſhes a deſire of being more ancient, greater, or more famous than the reſt; *Palermo* and *Meſſina* are fighting for precedence like *Athens* and *Lacedæmon*: *Girgenti* and *Syracuſe* ſtrive againſt each other, on account of the antiquities which are preſerved there; *Mazzara* and *Sciacca* are at variance, becauſe the one wants to be taken for the ancient *Selinus*, and the other for the *Thermæ Selinuntiæ*. There is not one town, in which I did not find this deſire of being preferred before the others.

THE former voluptuouſneſs and intemperance in eating and drinking, is quite vaniſhed; the people live as moderate as poſſible, and drunkenneſs with them is the greateſt crime, which they deteſt more than any other nation. They like their diſhes prepared with ſugar and other ſweets to exceſs, ſo that they cannot make a meal without ſome ſweet diſh or other. Their fruits, corn, game, and fiſh, are excellent, and their wines could all be equally good, if they would prepare them with ſufficient induſtry. There are many birds in *Sicily* which are not to be met with elſewhere, ſuch as the *Francolins*, which are of the ſize of a *Grous*, and have an excellent taſte; wild peacocks, and others. In their cattle, you find *Theocritus*'s deſcriptions anſwer exactly; the pictures of his eclogues are here actually repreſented before one's eyes by nature, you ſee the numerous goats feeding on the hills; thoſe vaſt ſheep and wethers, on the belly of one of which *Ulyſſes* eſcaped out of the cavern of *Polyphemus*; the many flocks of dwarfiſh red cattle; in fine, the ſhepherds ſtill ſing with emulation to gain the crook or the

the purſe, which is the prize of the beſt performer. The temperature and happineſs of the climate allows them to paſs the whole year in the fields; their habitations are huts of ſtraw built by themſelves; and their flocks are left day and night in the open air.

The common people of *Sicily* have a particular dreſs, which at firſt ſight appeared to me to be very diſproportionate to the climate: the men wear chequered caps, and no hats, which ſeem to be very ill contrived againſt the great heat; they have likewiſe always a number of *Capotti*, or ſurtout coats on, which have large hoods, like the dreſs of the *Capuchin* friars. I have ſeen ſome *Sicilians*, eſpecially when on horſeback, with four of theſe coats on, which they occaſionally pulled off as the weather required; for in a country where the ſun operates ſo powerfully, and eſpecially in an iſland, where the changes of wind from warm to cold are very frequent, people are apt to get cold, and dangerous pleuriſies, and therefore they avoid it as much as poſſible by their dreſs. The

women retain ſomething of the *Greek* dreſs, having veils round their heads, and broad bandages round the waiſt; but in the towns they wear great black rain cloaks, after the *Spaniſh* faſhion. The nobility at *Palermo* imitate the *French* faſhions, as doth all the reſt of *Europe*.

ASSASSINATIONS are now not ſo frequent as they uſed to be in *Sicily*, though ſometimes jealouſy or revenge have ſuch violent effects. There was formerly a fixed price in *Palermo* and *Meſſina*, for which a man could get another murdered; it came to no more than 10 *Oncie*, or 12 *Zecchini*, but crimes of this kind are now ſeldom perpetrated, and it would coſt a good deal more to bribe an aſſaſſin. As jealouſy is continually decreaſing, and there are no political factions in the country, theſe atrocious crimes are entirely in diſuſe: the ladies at *Palermo* enjoy great liberty, as they do in all *Italy*; the men begin to be aſhamed of their natural jealouſy; they are fond of foreigners, who ſpend their time very agreeably at *Palermo*.

A GREAT

A GREAT deal of money has been carried into *Sicily* within these few years, since it has begun to sell its corn abroad to great advantage, and the countryman, before all others, has gained much by this trade. All the necessaries of life are cheap, which probably arises from their great abundance, and the small number of inhabitants; for they reckon only 1,200,000 individuals on the whole island, which is a mere nothing to its size and former populousness.

To conclude: the climate, the soil, and the fruits of the country, are as perfect as ever; but the precious *Greek* liberty, population, power, magnificence, and good taste, are now not to be met with as in former times, and the present inhabitants can only say, *Fuimus Troes*. Equally true however is what *Solinus* says; "*Quicquid Sicilia gignit, sive soli fœcunditatem, sive hominum ingenia spectes, proximum est iis, quæ optima dicuntur.*"

ACCEPT these few observations, my dear friend, as a testimony of my affection, and

continue to favour me with your friendſhip. I ſhall ever remain, *&c.*

LETTER II.

To Abbé WINCKLEMAN.

I SHOULD not have ventured, my dear Sir, to have ſent you annotations on my travels through the kingdom of *Naples*, if you had not deſired to ſee them, and if I did not foreſee that your friendſhip will excuſe, and your knowledge correct any inaccuracies that may have crept in. You will not find any thing falſe in regard to the ſituation of places, or the circumſtances I have noted down; but in my gueſſes I have generally followed my firſt thoughts, without conſulting other authors, not being able to carry any books with me on ſo troubleſome a journey, nor having any leiſure to reflect again on what I had ſeen.

I CONTINUED my voyage from *Meſſina* to *Reggio (Rheggium)* in *Calabria* the 11th of *May*, in the ſame little veſſel *(Speronara)* which I had hitherto made uſe of, and

and arrived there in two hour's time. The channel, or *Pharo*, is here twelve *Italian* miles broad; in croſſing it I had another opportunity of obſerving the famous *Charybdis*, and again experienced that it is neither deep nor dangerous, and that the vortex is not cauſed by a precipice, but by the currents which ſet into the ſtrait from the north and the ſouth; and theſe currents not being equally ſtrong, nor ſetting at the ſame time, they cauſe a kind of ebb and flood, which changes every ſix hours, of which the ſailors take the advantage in croſſing the channel, cutting through it with the greateſt eaſe without ſails or oars. If now and then a great ſhip is loſt, it ariſes merely from the ignorance of the ſeamen, who enter the channel againſt the current, and are then carried towards the ſhore and wrecked.

The remains of ancient *Rheggium* are few or none; all I was able to find were ſome old brick walls, which ſeemed to have belonged to a temple, but they are ſo much defaced, that one cannot ſo much as diſcover whether the temple was round or ſquare;

ſquare: I ſaw ſeveral *Greek* and *Roman* inſcriptions immured in ſeveral houſes in the ſquare, ſome of which are placed the wrong way. As *Gualteri*, *Gruter*, and *d'Orville* have mentioned them, and a canon at *Reggio*, named Don *Giuſeppe Moriſano*, intends to republiſh them, together with ſome other accounts of *Reggio*, I did not give myſelf the trouble to copy them, eſpecially as they are half obliterated. At this canon's houſe, I ſaw a manuſcript of the 16th century, containing many particular accounts, eſpecially of the *medium ævum*, or middle ages. It is entitled: *Riſtretto dell' Iſtoria delle Coſe di Reggio, dell' Abbate Giovanni Angelo Spagnolio, Reggino.* I intreated the canon to publiſh this manuſcript, inſtead of his deſcription of the trifling remains of ancient *Rheggium*, becauſe it certainly contains more important accounts than the latter.

The cathedral, which is the largeſt church, is an old *Gothic* building, which has nothing remarkable, except its being built in a ſloping ſituation, ſo that the floor and the cieling are at leaſt two palms lower at the entrance, than at the choir or other end

end of the church. The reaſon of this conſtruction is not obvious to me, and I do not know whether any other *Gothic* building of this nature exiſts.

The environs and the ſituation of *Reggio* are very pleaſant, and the fields finely planted with mulberry, orange and lemon trees, and vines. Moſt of the *Calabrian* ſilk is raiſed hereabouts; they ſell one year with another 80,000 pounds of ſilk at *Reggio*, and would perhaps produce double that quantity, if the duties on it were not ſo great as they are: they were laid on by the former *Neapolitan*, and afterwards *Spaniſh* prime miniſter, the Marquis *Gregori Squillace*, who has by that means entirely hindered the manufacturing of ſilk, and ſpoiled the trade. The owner of the trees muſt pay the King a tax for the ſoil, and for the trees; and when the ſilk is made, each pound pays five *Carlini* duty, and muſt not be ſold to any other place than *Naples*: there, the pound of ſilk is paid to the utmoſt with 25 *Carlini*, becauſe the merchants know that nobody is allowed to purchaſe it beſides themſelves, and accordingly,

that

ſingle impoſt amounts to 20 *per cent.* and if you add to it the tax on the ſoil, and that on the mulberry trees, the ſilk, which is the chief and beſt product of the kingdom of *Naples*, and which alone keeps down the balance of its paſſive trade, pays 50 *per cent.* to the King before it is exported.

WINE ſucceeds extremely well about *Reggio*; a private perſon there, who cultivates his vines with peculiar attention and induſtry, and prepares his wines with the ſame care, gave me ſeveral ſorts to taſte of, which perfectly came up to *Burgundy*, and red and white *Muſcadine*, though all made of the ſame ſort of grapes, only with different preparations.

HAVING nothing more to obſerve at *Reggio*, I continued my voyage to *Gieraci*, the place where the ancient and famous *Locris* formerly ſtood, and doubled the *Capo di Spartivento*, which is generally looked upon as dangerous, becauſe two oppoſite winds, north and ſouth, are required, in order to paſs it. I eaſily found the ſpot where *Locris* ſtood, below *Gieraci*, which

which is ſeated on a higher hill. After walking about a long while amidſt the ruins of this ancient town, which were chiefly of bricks, and ſome of free ſtones, I diſcovered nothing but the remains of ſome tombs, of which one could juſt ſay, that they were really tombs, the reſt are maſſes of ſtones; it is impoſſible to diſcover any thing of their figure, though I believe, that if they dug under theſe ruins, they would find ſome pieces of columns and ſtatues. I was much ſurprized to find ſo many remains of bricks, and ſo few of ſtone, in a *Greek* town; from whence I conclude, that it was totally deſtroyed by an earthquake, or by the *Romans*, and afterwards built up again by them.

From hence we ſailed to *Capo di Stilo*, where I went on ſhore, in order to ſee the *Carthuſian* monaſtery of *Stilo*, which lies four miles from the ſea ſhore, ſituated on a mountain, and of which I had been told, that both the building and the library deſerved to be ſeen; but I found, that I had gone this road in vain, a circumſtance which often happens to curious travellers, for the church

church and monaſtery are large and ſpacious, but built in the worſt *Gothic* taſte. In the library, the ſcarceſt manuſcripts, I believe, were the privileges and donations, which the ſuperſtition and fanaticiſm of the regents of *Naples* have given to thoſe rich but idle drones. The environs are very pretty, and as they are poſſeſſed by monks, extremely well planted, eſpecially with olive-trees. From hence I went to *Melitimo*; the ſhore to that place is well cultivated, and planted with olive-trees, which form the greateſt part of the revenues of *Calabria*, though that country abounds likewiſe in wine and corn.

A BUILDING of bricks, which had been deſcribed to me as a *Greek* temple, ſtands below *Catanzaro*, which, next to *Coſenza*, is the greateſt city of *Calabria*, and the capital of *Calabria Ultra*. Its form however is ſuch, that I look upon it rather as a *Gothic* or a *Norman* building; for though it is a parallelogram, yet from the ſquare towers at its corners, one muſt needs conclude, that it could not be built by the *Greeks*, eſpecially as the towers plainly appear

pear to be of equal antiquity with the reſt of the building, and are not, as may perhaps be ſaid of the narrow, vaulted windows, built in later times.

SQUILLACE is generally called the ancient *Scyllacæum*, probably becauſe there is ſome ſimilarity in the names, or elſe I know not why; for here is no danger of ſhipwreck (*Navifragum Scyllacæum*, *Virg. Æneid. Lib.* III.) I ſhould rather, on account of its ſite, look upon it as the ancient *Caulonia*, becauſe *Virgil* ſays, *Caulonis Arces*, and not *Arx*, and *Squillace* ſtands on two hills, which are cloſe to each other, and well repreſent the ſituation of two caſtles. This neighbourhood is charmingly cultivated, and the rich hand of the preſent poſſeſſor appears in the fields, which are all carefully planted.

Not far from *Squillace*, below *Simari*, you ſee three arches of an ancient aqueduct, which perhaps carried the water to *Caulonia*. Theſe arches are not made of bricks, but of great pieces of free ſtone, from whence the age and magnificence of this aqueduct may be

be conceived. Below *Cutro*, quite close to the sea, there is an ancient tomb built of bricks, which in its form perfectly resembles the tomb of *Cæcilia Metella* at *Rome*. Its lower part is square, and the upper round. It is pretty well preserved, but has no inscription. Perhaps you will be surprized, that all these ancient monuments lie at the foot of the modern cities of *Calabria*. The reason is, that all the towns in this province, on account of the infectious air which reigns throughout the whole summer, are built on hills and mountains, where the air is generally purer; but this was not the custom with the ancients, because the great populousness of the country prevented the air becoming infectious, so that this precaution would have been needless at that time.

I FOUND the remains and ruins of a considerable town upon *Capo di Mezzo*, which lies between *Capo Rizzuto* and *Capo Colonne*, three promontories lying very near each other. These ruins consist of a little temple of an oblong quadrangular form, with a niche for the statue, of which nothing

thing remains but the wall, about one palm high above the ground; it is ſo little, that I look upon it as a *domeſtic temple*, dedicated to the *Lares*. Here is likewiſe a ſquare reſervoir of water built of bricks. Along the ſhore are ſome *ſubſtructions* and teſſelated pavement, the remains of palaces. I do not pretend to ſay what this town has has been; *Cluverius*, in his *Italia Antiqua*, ſays nothing of it.

CAPO COLONNE is the *Promontorium Lacinium* near *Croton*, on which the famous temple of *Juno Lacinia* ſtood, whereof conſiderable remains are ſtill extant. This temple was of the ſame ancient *Doric* architecture as thoſe of *Pæſtum*, *Girgenti*, &c. It is 66 paces broad, and 132 long, as meaſured by my own paces; from whence you may form an idea of its conſiderable ſize. On one ſide, a part of the wall of the *Cella* remains ſtanding, in which I obſerved, as a very ſingular circumſtance, that they were built up of ſtones, and bricks alternately. The firſt layer is of ſtones ſeven palms and a half high, and the ſecond, which I could not meaſure on ac-

count of its height, consists of an *Opus Reticulatum* of bricks. It is plain, that this was done to make the walls light; but whether above this row of *mattoni*, there was again another of stone, or whether it all consisted of *Opus Reticulatum*, I am not able to determine, because the wall is no farther preserved. It is probable, that all the rest was of bricks, because they would have been crushed down if any stones had lain upon them. It is built towards the east like all the *Greek* temples, and its entrance was on the west side. Only a single column at the farther hall is preserved, and that is, as already mentioned, of the *Doric* order, without a base. It is observable, that this column is very small, in proportion to the extent of the temple, and has 23 instead of 21 flutes, which all other columns of this order have; this I can assert, because I counted the flutes three or four times over. Four steps led up to this temple, and as many led down from it. Another singular circumstance is, that the *Cella* was four steps lower than the rest of the temple; each step was one and a half *Neapolitan* palms high.

THE

THE floor of the *Cella* is covered with earth, which could eaſily be cleared away, and its whole form diſcovered, unleſs deſtroyed before; for this ſoil has but lately been thrown on it, when digging up the ſteps on the ſides of the temple, not (as you might perhaps imagine) to ſee or to diſcover them, but to break them, and employ them at the new harbour of *Cotrone*. When I complained of this ſacrilege to the engineer of the harbour, he comforted me, ſaying, that there was enough to be ſeen at the *Poſticon*, to make up for what was wanting in the reſt of the temple.

THE ſituation of this temple is the moſt delightful that can be imagined for ſuch a building; the promontory on which it ſtands juts eight miles out into the ſea, and on both ſides you enjoy the proſpect of the gulph, and a great extent of land: it is probable that the town of *Croton* ſtood on this ſpot, becauſe you here meet with conſiderable and numerous remains of tombs and houſes, but all ſo deſtroyed, that nothing can be diſtinguiſhed in them.

HERE I ſought for what is called *Scuola di Pithagora, The School of Pythagoras*, of which I had often heard people ſpeak a great deal, and of which the remains were ſaid to be conſiderable at Cape *Colonne*; but I found no veſtige, and upon enquiring for them at *Cotrone*, I diſcovered the miſtake upon which that conjecture is founded. The people imagine, that the temple was much leſs than it really is, and have taken the wall of the *Cella* for a ſeparate building, which they apprehend was the *Scuola di Pithagora*, becauſe they know that *Pythagoras* taught at *Croton*. It would be equally eaſy to ſhew the houſe of the wreſtler *Milo*, becauſe he was a native of *Croton*. The modern *Cotrone*, which lies ſix miles eaſt of this Cape, on the gulph, is the ugliеſt town in *Italy*, and perhaps in the whole world. The badneſs of the air of this place depopulates it, and its inhabitants are only five thouſand in number; the *Capo Colonne* is almoſt entirely unknown for the ſame reaſon, and reſembles the *Campagna di Roma*. The King has ordered a new harbour to be made in this town, at which they have been working many years, and which

which has already coſt 180,000 *Neapolitan* ducats, without having as yet any bottom or ſafety; it is very plain, that the King has been miſled in this particular. In *Cotrone* three *Latin* inſcriptions on tomb-ſtones are preſerved, but contain nothing particular, two of them are in the caſtle, and one before the church of S. *Giuſeppe*; and I found them mentioned in a good book, written in the laſt century, *Della Calabria illuſtrata, del Padre Cappucino Fiore* 1691.

On the 15th of *May* I went from *Cotrone* to *Cape Aliæ*, which lying juſt oppoſite to *Barbary*, the pirates often land on, or hide themſelves behind it. A ſpecies of the beſt anchovies caught in the *Mediterranean* get their name, *Alici*, from this Cape, being found there in great abundance. From hence the diſtance is ſhort to *Cariati*, a biſhopric in *Calabria*, round which they collect the beſt manna, and in the greateſt quantity. The owners of the manna-trees are obliged to ſell their manna to the King for a fixed price: the better ſort, or what is commonly called in *Can-*

nole, for two *Carlini*, and the worſe, or in *Fraſca*, for eight *Grani* the pound. Theſe revenues are farmed for 32,000 ducats *per annum*. The greateſt quantity is collected about *Cariati* and *Strongoli*.

HERE begins the gulph of *Tarento (Sinus Tarentinus)* though *Virgil* extends it to *Croton*:

Hinc Sinus Herculei, ſi vera eſt fama Tarenti,
Cernitur; attollit ſe diva Lacinia contra.

I ſailed along the ſhore to *Corigliano*, which is ſituated on a hill about four miles from the ſea, and landed near the road called *The Schiavonia*, to viſit the Duke *di Corigliano*, then reſiding on his eſtates, and to obſerve the ſituation of *Sybaris*, which belonged to him.

CORIGLIANO is ſeated in the beſt and fineſt part of *Calabria*, and all its products are excellent: here they make the greateſt quantity of the beſt oil in *Calabria*; the wine of theſe parts is alſo the beſt in the province, and has a taſte of fennel, which

which is very agreeable; they ſow as much corn as they want, ſo that they need not buy any; oranges and lemons are abundant, and of the beſt ſort; their cattle are excellent, and the Duke annually breeds 300 horſes; the ſheep give very good wool; all kinds of animals are numerous, and exceedingly good of their kind. They alſo collect here vaſt quantities of manna, tar, and pitch; and raiſe ſome ſilk. They dig up the *Regolizia*, or liquorice root here, of the juice of which the Duke has an annual clear income of 4000 ducats, after deducting an equal ſum for the expences. The wood, which grows on the tops of the hills, is likewiſe ſold; and the flax and hemp are exported. All kinds of fruit of the apple and pear kind, which are ſeldom abundant or good in *Italy*, are plentiful here, and excellent in their kind; and that nothing may be wanting, the ſea in this neighbourhood is richer in fiſh than any other part of the gulph of *Tarentum*, which is ſo famous on that very account. All the advantages of this excellent country are natural, and art has a very little ſhare in

them, though the Duke has made ſome improvements.

LET me briefly deſcribe to you the preparation of *Regolizia*, or liquorice, as this ſmall article turns to ſo great account. The root is dug up between the months of *November* and *June*, and in five years time it grows again on the ſame ſpot. It is cut in pieces, moiſtened and cruſhed in a mill; being by this means formed into a maſs like dough, it is put into a great boiler, and boiled for eight hours; during that time they pour water on it, it is then twice preſſed, and the reſinous juice ſqueezed out, which muſt then be boiled in another caldron for twenty-four hours, to give it the proper degree of toughneſs; after that, it is cut into cakes or ſquares, and packed in cheſts with bay-leaves, for ſale in *England* and *Holland*.

CORIGLIANO is a neat town, containing 8000 inhabitants, and the reſidence of the Duke, when he is in the country. Its ſituation is vaſtly pleaſant, and the proſpects excellent. Three miles from hence, between

between two rivers, which are ſtill called *Sibari* and *Crate*, is the ſpot where the town of *Sybaris* ſtood, which was famous for its voluptuous inhabitants, and was deſtroyed by the people of *Croton*. You will eaſily imagine that a town, which has been deſtroyed ſo long, and then rebuilt on another ſpot, can ſhew but few remains, and I expected to ſee no more than its bare ſite. The two rivers *Sibari* and *Crate* join in one, before they diſembogue into the ſea, after flowing through a fine extenſive plain on which *Sybaris* ſtood. This plain is now covered with woods and paſtures, and is a moſt unhealthy place in ſummer, on account of marſhes, which are left there from the inundations of the rivers. The air is thick and mild, becauſe the country is bounded by the ſea on the ſouth, and by the high mountains of *Calabria* on the north. Thoſe mountains are very high, and upon mount *Bullino*, the higheſt of them, which has excellent paſtures, and belongs to the Duke of *Monte Leone*, there was a great quantity of ſnow in the middle of *May*. I was much ſurprized to find a ſubterraneous aqueduct, which the people aſſured

aſſured me came from *Adriano*, a place fourteen miles diſtant: this aqueduct is very ſingular, for it runs in ſeveral bendings, and paſſes under the river *Crate*. The water flowed through tubes of bricks, of which I meaſured a piece. The diameter is one palm two inches and a half; the length of the piece two palms two inches; the circumference of the roof three palms ten inches, and the thickneſs of the *mattoni* two inches. The *mattoni* on the inſide are covered with a kind of gypſum, over which there is a coating of a black colour, but could not aſcertain of what it conſiſted. Theſe tubes are incloſed, and covered with walls of four palms high, the ſame as the ſubterraneous aqueducts at *Rome*. There are two tombs alſo in the plain, one is round, the other ſquare, and vaulted at top; they ſtand cloſe to each other. Here and there you find ſtrong walls, which may perhaps have been the walls of the city. On the road, they told Prince *St. Mauro*, the Duke's ſon, and me, that there was a building under ground; we ordered the people to dig for it, and I ſuppoſe it was a tomb, becauſe we cut through a vault, within which

which every thing was filled with earth, carried into it by the river. The heat of the day did not allow us to get any more earth cleared out, and I begged the Prince to get it done when he had more leiſure; when I returned to *Naples* he told me, that he had found it to be a ſquare tomb, vaulted at top, of the ſame form as that which is preſerved above ground, but that it contained neither vaſes, urns, nor any thing elſe.

It is ſuppoſed, with much probability, that the *Sybarites*, after their town was deſtroyed, built *Thurium*, upon the ſpot where *Terra Nuova* now ſtands. This little town lies four miles farther up the country on the mountain, and belongs to the Duke of *Monte Leone*. The conjecture, that was the place of *Thurium*, is founded on the ruins of an ancient town, and ſome coins of *Thurium* which were found there.

After having ſeen theſe things, and being loaded with civilities by the Duke *di Corigliano*, I continued my voyage to *Taranto*. As we ſailed by, I ſaw the place of

of the ancient *Greek* town of *Heraclea* below *Pelicoro*, which is built on a hill. You ſee but ſome few remains of ſtone, which ſerve merely to point out the ſpot whereon the town was built. Nearer towards *Taranto* there are ſome ruined columns, ſaid to be the wretched remains of the ancient town of *Metapontum:* they are of the ancient *Doric* order, and ſtand only half above ground; the reſt is deſtroyed by time, or the barbariſm of the regents of theſe parts.

On the 20th of *May* I arrived at *Taranto (Tarentum)*. This city, formerly ſo famous and powerful, which oppoſed the forces of the *Romans*, and ſupported *Hannibal* in *Italy*; which equipped fleets, and ſet armies on foot; which carried arts and ſciences, luxury and ſenſual pleaſures, to the higheſt pitch; now conſiſts of 16,000 inhabitants, part of whom are a petty nobility of very ſcanty fortunes, or quite poor; and the reſt a parcel of fiſhermen, who earn their daily bread by fiſhing in the great harbour, now called *Mare Piccolo*. All other trades are exerciſed by ſtrangers, ſuch as *Neapolitans*, and others, and the country is tilled by

by the *Calabreſe*. I know not whether I ſhall call this, antique indolence, or modern lazineſs? So much however is certain, that the mildneſs of the climate and of the air inſpires idleneſs and voluptuouſneſs. The modern citizens of *Taranto* are much addicted to pleaſure, and I have no where ſeen more contented or joyful countenances. They are well ſhaped, their women really very handſome, and of *Greek* features. The common people are extremely civil, and at each houſe, in the fields or vineyards, the ſtranger is invited to come in, and they willingly ſhare all they have in the houſe with him, without requiring any conſideration. The men are very jealous, and immediately hide the women, as ſoon as a ſtranger enters their houſes. The populace ſpend moſt of their time in dancing and playing, which is the very reverſe of the *Calabreſe*, who are laborious, and preſerve the unpoliſhed manners of their anceſtors, the *Brutii:* nay, the different character of theſe two nations immediately appears in their different pronunciations; the *Calabreſe* pronounce every word harſh and rough, diſtinguiſh *d* and *t*, *b* and *p*, like the *Tuſ-*

cans, and make many guttural ſounds; the *Tarentines*, on the contrary, expreſs the vowels ſtill more than the *Neapolitans* themſelves, ſpeak every word very open, and their provincial dialect has many *Greek* words.

THE monuments of the ancient *Tarentum* conſiſt in a very few remains, which I viſited in the company of a *Tarentine* nobleman, named Don *Cataldo Carducci*, to whom I was recommended, and who was well acquainted with the antiquities of his native city. In a corn field, out of town, he ſhewed me a round hole, vaulted at top, to and from which two canals were made, and which, as he imagines, ſerved for the preparation of the now loſt purple colour of the ancients: he ſuppoſes this, becauſe, as he aſſured me, the purple colour was found ſticking to the wall, when it was firſt diſcovered a few years ago; and becauſe a hillock near it, towards the *Mare Piccolo*, which is properly the ancient harbour, conſiſts entirely of the *murex* or ſhells from which the *purpura* was prepared (like the hill *Teſtaccio* at *Rome*, which conſiſts

of

of broken pots) and which he thinks were thrown on a heap together out of this colour-manufactory. This hole is formed like a kettle, and it appears that the canal had a communication with another hole of a ſimilar form, but which is now deſtroyed. They ſtill catch great quantities of this *murex* ſhell here.

In the convent of the *Cæleſtine* friars they ſhew the ſpot on which the temple of *Diana* ſtood, and in the caſtle they ſhew the place formerly occupied by the temple of the *Sun*; but there are no other remains of it to be met with. In a vineyard they have found the ruins of the *Thermæ* or public baths, being ſome reſervoirs and aqueducts: they meet with many pieces of marble in the earth hereabouts, and the keeper of the vineyard ſhewed me a little *Egyptian* ſtatue of granite, two palms high; but it was ſo defaced, that it was not worth my while to take it with me. Oppoſite to this, in another vineyard, you ſee the amphitheatre, of which the walls, conſiſting of bricks in *Opus reticulatum*, is preſerved, but the ſteps are deſtroyed. This amphi-

theatre,

theatre, like that in *Syracuſe* and other *Greek* towns, is very ſmall in compariſon with the extent of the city, and the number of its inhabitants, becauſe the *Greeks* were not fond of the bloody ſpectacles exhibited there, and the *Romans* erected theſe buildings for their own uſe in later times. There are ſome vaults cut in the rock towards the ſea, which here paſs for the temple of *Neptune*: but they are only *Nymphæa*, or grotto's, in which the people enjoyed the cool ſea breezes.

Don *Cataldo* told me, that a few years ago, ſeveral fine baſſo relievos in bronze had been found on a hill, not far from hence, but that it is not known whither theſe pieces were carried; he pretends that this was the place of the temple of *Hercules*, from whence *Fabius Maximus* took the *Hercules Farneſe*, made by *Glicon*, and carried him to *Rome*.

In the church *della Trinita de Pellegrini*, they have a column of the ancient *Doric* order without a baſe: it meaſures thirty-one palms and a half in circumference. The few

few remains extant of the ancient city walls are remarkable, becauſe they do not conſiſt of great pieces of ſtone, as the *Greek* walls generally do, but are built of ſmall ſtones and mortar: I therefore ſuppoſe they were built in later ages. Among the numerous ancient tombs, I found none preſerved, or particularly remarkable; in them they meet with many urns, on which there are neither inſcriptions nor baſſo relievos. In the houſe *Amato*, there is a fine but ſmall vaſe of alabaſter.

The river *Galeſus*, ſo much praiſed by the ancients (*Dulce pellitis ovibus Galeſi flumen*, Horat. Lib. II. Od. VI.) is now a ſmall brook, flowing into the *Mare Piccolo (Little Sea)* which is a kind of bay formed by the coaſt behind modern *Taranto*, and divided into two parts by a neck of land projecting into it. The famous white ſheep, which were formerly waſhed in the river *Galeſus*, are now quite unuſual here, and in their ſtead you ſee black ſheep, becauſe they are not affected by eating of a certain plant, which is in great plenty

about *Taranto*, and which proves lethal to the white ones.

The ſituation of *Taranto*, even at preſent, is as ſingular as poſſible, and from the ſea ſide it appears as if it were entirely ſurrounded with water; the country is well cultivated, and in the gardens are the fineſt fruits and herbs; an excellent *Muſcadine* is made here, and the whole tract abounds in the gifts of nature; even the ſea gives its ſhare, as a vaſt quantity of the beſt ſorts of fiſh, ſhells, *&c.* are always caught in it.

As I have ſpoken of ſhells, and particularly mentioned the *murex* or purple ſhell, I muſt obſerve on a very ſingular one, which is called *Lana Penna*: this ſhell, which is near half a palm long, is taken in great abundance near *Capo St. Vito*, the ſouthern point of the harbour of *Tarentum*; notwithſtanding its ſize, it gives but a ſmall quantity of that ſilk of which they knit ſtockings, gloves, and other things, and of one pound of the raw wool or ſilk, only three ounces remain after it is properly prepared, and forty or fifty ſhells are required.

quired to give this ſmall quantity. The fiſhermen ſell a pound of the raw wool for 12 or 16 *Carlini*, a pair of gloves for 30, and a pair of ſtockings for 100 or 120 *Carlini*, or from 10 to 20 ducats: the preparation is both laborious and ingenious, only the tips of the wool can be uſed, and the other half is thrown away; they waſh it a number of times in cold water, and dry it in the air, till it is cleared of all impurities; then they comb it on a fine wire card, and laſt of all ſpin it on ſmall ſpindles, and knit it. Many mix it with ſilk, by which the work gets more firmneſs, but loſes that ſoftneſs and warmth which it hath naturally. It is a matter of diſpute among the *Tarentines* whether this kind of wool, or the cotton which is ſo univerſally cultivated, and of which they collect a very fine ſort, called *Ventinella* (ſix threads of which are no thicker than one of the beſt common cotton) was the *Byſſus* of the ancients? There is a book which treats amply on that ſubject, entitled *Tomaſi de Vincentiis, Pinnæ Tarentinæ*. Their *Ventinella* is dearer than ſilk, becauſe the preparation of it is a long laborious taſk. The country

produces a great quantity of cotton, of which there is a great exportation; but the land would reap much greater advantages from it, if it was all exported ready manufactured, especially as it is so well prepared at *Taranto*: for a *Cantaro* of raw cotton sells here for about 50 ducats, and brings in only four ducats profit; but the same quantity, when manufactured, gives eight ducats profit, accordingly in the last cases they gain 8 *per cent.* for the product itself, and 8 more for the manufacture. It is the happiness of this province, that there is no impost or tax on the cultivation of cotton, as there is on that of silk; and for this reason the province of *Otranto* is one of the richest in the kingdom of *Naples*.

As I sailed all round the *Mare Piccolo*, I found near the mouth of the river *Galesus*, in the midst of the salt water, the famous spring, which is very strong, and from which you can take the fresh water pure and unmixed, even in the middle of the sea; the inhabitants call it *Il Citrello*, which seems to be an old *Greek* word ΚΥΘΡΟΣ, like many others in their language. Below the

the church of St. *Lucia* on the ſhore of this bay I found a tombſtone, on which an urn was wrought in relievo, but it had no inſcription, nor any other remarkable quality. It is very probable, that the beſt part of the ancient town was built round this bay, becauſe they often find pieces of marble on its ſhores.

I MET with a deſcription of *Tarentum*, written in the laſt century, and containing many curious particulars, in Don *Cataldo Carducci*'s poſſeſſion; it was very ſcarce, entitled *De Antiquitate et varia Tarentinorum fortunâ, libri octo, Joanne Juvene eorum cive auctore. Neapolis.* I ſhould here ſpeak of the *Tarantula*, its bite, effect, and the remedies againſt it, eſpecially as that ſpider has its name from this town, and is found hereabout in plenty, together with vipers, aſpics, *&c.* But having through *Apulia* picked up intelligence of it, I ſhall lay the particulars before you all in one view.

ON the 23d of *May* I continued my voyage to *Gallipoli*, and as we ſailed by, ſaw the river *Taras*, which is ſaid to have

given *Tarentum* its name. It cannot be decided whether *Aulon (Amicus Aulon, fertili Baccho, minimum Falernis invidet uvis,* Horat.) was a wind, a river, or only the country of this wine; and I could not get any account of it. The name is entirely unknown here, whereas *Taras* and *Galeſo* are known to every one at *Taranto*, perhaps it may be a hill, like the *Mons Falernus*, though all the vines of that neighbourhood are now cultivated in the plain.

GALLIPOLI is 60 miles diſtant from *Taranto*, and lies almoſt at the S. E. extremity of *Italy:* it is a little town, containing only 8000 inhabitants, who are however all in affluent circumſtances, and it is pretty well built; like *Taranto* and *Syracuſe* it is cut off from the land, and only joined to it by a bridge. This little town carries on the greateſt trade for oil in all *Italy*, that article ſucceeding well in the province of *Otranto*, and being very plentiful: corn, wine, and fruits likewiſe grow in ſufficient quantity in the environs to ſupply the town, and cotton is here plentifully cultivated and manufactured into muſlins, *&c.* The oil, according

according to its preſent price, pays a duty of 40 *per cent.* for the exportation, becauſe a quantity, which is ſold for 12 or 13 *Carlini*, pays 5 to the King. The whole town, which ſtands on a rock, is undermined, and the vaults filled with oil, becauſe it has been found that this rock is of ſuch a nature, in ſummer eſpecially, as to cauſe a fermentation in the oil, which clears it, and makes it better, but cauſes a moſt intolerable heat. In 1766, they exported from *Gallipoli* 1395 laſt * of oil to other towns of the kingdom of *Naples*, and 17,323 out of the kingdom, together with 243 *Cantari* ſpun cotton, and 247 *Cantari* ditto, manufactured in various ways; from whence you may conceive, that the trade of this port, at one end of the world, is really greater than we are apt to imagine.

I ACCIDENTALLY picked up a very particular piece of intelligence here, of which I knew nothing before. They

* To one *Laſt* they reckon 11 *Salma*; but a *Salma* holds about 40 gallons wine meaſure, accordingly each laſt is 440 gallons; 1395 laſts make 613,800 gallons; and 17,323 laſts = 7,622,120 gallons. *F.*

ſhewed me ſeveral good paintings in the cathedral, ſaid to be done by a nobleman of *Gallipoli* named *Coppola*, whoſe family ſtill exiſts. I thought I diſcovered the whole manner of the *French Coypel* in them, and found the pieces very good: in each piece he has altered his ſtile, that which repreſents the wonder of St. *Francis d'Aſſiſi*, is painted in the dark and noble manner of *Guercino*; in the martyrdom of St. *Agatha* you ſee all the enthuſiaſm and fire of compoſition of *Tintoret*; and in the aſcenſion of the Virgin *Mary* he has happily imitated the ſoft and pleaſing ſtile of *Albano*. In the houſes of his relations and heirs there are many of his works, amongſt which I particularly obſerved a *Venus* in the ſtile of *Paul Veroneſe*; a battle in the manner of *Le Brun*; and ſeveral of his ſketches, and eſpecially thoſe in the *Galerie* of the *Palais Royal* of the Duke of *Orleans*. Upon enquiring after the hiſtory of his life, the now living Count *Coppola* told me, that his anceſtor, when a youth, travelled to *France*, and ſtayed there near twenty years, leaving many of his works with his name to them, but altered from

Coppola

Coppola into *Coypel*, in order to make it more *French:* that on his return from *France* he ſtudied and imitated the *Italian* maſters, for which reaſon his works at *Gallipoli* by much ſurpaſs thoſe he has left in *France:* he died towards the cloſe of the laſt century. Beſides his paintings, there are many pretty pieces at *Gallipoli*, which I did not expect, as ſo few good paintings are found in *Calabria*, *Apulia*, and the whole kingdom of *Naples*. In the cathedral are two pieces by *Catalano*, another artiſt of *Gallipoli*, who has happily copied the manner of *Parmigiano:* the ceiling and the choir of this church are done by a *Neapolitan* named *Malinconico*, and the compoſition is not without merit; but the deſign and colorit are bad and falſe. In the church of S. *Franceſco*, there is a picture of S. *Francis*, ſaid to be done by *Titian*; but it rather ſeems to be a copy after one of his pieces.

As I did not think I had devotion enough to venerate the *Madonna de Finibus Terræ* at *Leucca*, I reſolved to continue my journey to *Naples* by land, having ſailed a whole month

month (from the 23d of *April* to the 23d of *May*) from *Malta* hither in the ſame *Speronara :* I therefore ſatisfied my ſeven ſailors, and diſmiſſed them at *Gallipoli*, though I ſhould have been glad to have gone farther with ſuch honeſt and obliging fellows, who are the moſt experienced mariners in ſuch little veſſels. A certain proof of their good character is, that on the whole voyage, not the leaſt diſpute aroſe between me and them, or among themſelves, except once; when one of them carrying me on ſhore, becauſe the veſſel could not come near enough, dropt me into the water to my middle, immediately all the others were going to fall upon him, ſo that I had enough to do to quiet them. The attention of theſe people to travellers is beyond deſcription, and I would not heſitate to truſt a child alone with them, and let them take care of it. In the mildneſs of their manners, and in their features, the flat noſe, thick eyebrows and lips, ſhort ſtature, and their beards, I obſerved the *Arabian* nature, and the vaunted fidelity of that nation. After giving them 40 *Oncie*

di

di Napoli * for a voyage of ſix hundred miles, and a month's loſs of time, they went home overjoyed, and very rich.

I NOW continued my journey on horſe-back towards *Otranto (Hydruntum)* which lies 36 miles from *Gallipoli*, on the *Adriatic* ſea, the eaſtern ſide of *Italy*. About half way, where the horſes are fed, I found another famous ſaint, called *Madonna di Scarnachia*, to which the people flock from diſtant parts, and where ten or twelve rich prieſts miſapply their alms. I cannot conceive what could give occaſion to erect ſo many *Sanctuaries*, in a province ſo little in connexion with other countries, unleſs it were the numerous pilgrimages to *Paleſtine* and *Jeruſalem* in paſt ages, when the pilgrims generally took their way through theſe parts.

SIX miles before you come to *Otranto*, you meet with many plain remains of the old paved road, which the *Romans* had made from *Tarentum* to *Hydruntum*, as a

* About twenty guineas. *F.*

con-

connexion between the two arms of the ſea. Like the *Via Appia*, and all the other roads made by the *Romans*, it is paved with large irregular ſtones, and on both ſides there are many ruins of ancient tombs; I found but one preſerved, of a ſquare form, and having another ſtory of ſtones above the vault: there are others of various forms, round, ſquare, and oblong, but they are deſtroyed, and have no inſcriptions. The country between *Otranto* and *Gallipoli* is richly planted with olive-trees; the fine paſtures, and the ſheep and wool of this part, are famous, eſpecially as the graſs grows on a very dry ſoil. The environs of *Otranto* are very pleaſant, abounding with orchards and vineyards; but the town itſelf is ſmall, and contains only 3000 inhabitants. The mountains of *Albania*, which are ſeparated from *Otranto* by a ſtrait of 60 miles, and are perpetually covered with ſtraw, appear quite plain:

Acroceraunia horridos montes;
——————— *vicina Ceraunia juxta*
Unde iter Italiam, curſuſque breviſſimus undis.
VIRG. ÆNEID. LIB. III.

I muſt

I muſt own my deſire was great, to go over to *Greece*, and had I the neceſſary recommendations, and a ſufficient ſum of money with me, I ſhould certainly have continued my voyage from *Otranto* on that ſide. The ſtrait is ſo eaſily croſſed with a good wind, that the *Albanians* in ſummer bring ſnow to *Italy*, and unload it upon the uninhabited ſhore, from whence the people of *Otranto* fetch it away, and lay down the money in its ſtead; the *Albanians* take up the money after the others are gone, and ſail home. They are obliged to uſe this precaution on account of the plague and the quarantine. The harbour of *Otranto* is middling, but better than I imagined. The cathedral is a great *Gothic* building, ſupported by columns of granite, and of different ſorts of marble. Below the choir is a ſubterraneous chapel, which reſts on leſſer but beautiful columns of different marbles, ſuch as *Giallo Antico*, *Pavonazzo*, *&c.* Some of them have fine capitals, and I obſerved two which had birds at the four corners, that anſwer the deſcription of harpies, and have heads almoſt like owls. Near the town wall ſtands a ſquare tower,

built

built of ſtones without mortar, which ſeems to be a work of the *Romans*.

FROM *Otranto* I ſtill travelled on horſeback to *Lecce*, about 30 miles diſtant, becauſe the roads are not very paſſable for carriages. The continuation of the *Via Appia* from *Brindiſi* to *Otranto* plainly appears in the ruins along the road, and in deſtroyed tombs, which are ſeen on both ſides. *Martanna* is a pretty village half way, conſiſting, like many other villages around, merely of *Greeks*, who partly have kept their dreſs, and all preſerve their language. In the neighbourhood of *Martanna* they find many coins and gems, but moſt of them from the times of the *Romans*. All the villages between *Otranto* and *Lecce* are the fineſt in *Italy*, and all the houſes and churches are built of a white ſtone, like that of *Malta*, but theſe buildings are in a wretched taſte: the whole country is planted like a continued garden. The ſame evening I arrived at *Lecce*, which next to *Naples* is the fineſt and greateſt city in the kingdom; for although its inhabitants are only 15,000 in number, yet it is

large enough to hold 80,000. The ſtreets are broad and well paved, and the houſes and churches built of white ſtone, which is found hereabouts, and is quite ſoft when broken, ſo that they make ornaments of it at *Lecce*, as in wax; but by time, and being expoſed to the air, it becomes as hard as the *Travertino*. The architecture is in a moſt wretched *Gothic* taſte, and the innumerable little crouded ornaments in it are intolerable.

The cathedral, and the churches of the *Jeſuits*, the *Theatines*, the *Carmelites*, and the *Cæleſtines*, are the beſt among the great number at *Lecce*. In the cathedral are two paintings by *Coppola* of *Gallipoli*, but much inferior to thoſe at the laſt-mentioned place. The fronts of the *Theatine* and *Jeſuits* churches are the beſt, and have the feweſt ornaments. In the church of S. *Matthiæ* there is a fine piece by a painter of *Lecce*, named *Verio*, who is older than *Coppola*: his manner is good, but not ſo agreeable as *Coppola*'s, but his deſign is more accurate; he has likewiſe made his fortune in *France*,

France, and there are many good pieces of his in the palaces of the nobility at *Lecce*.

THE products and the fertility of the ſoil, combined with the induſtry and ingenuity of the inhabitants, might render this province one of the richeſt of the kingdom, and one of the fineſt in the world, if the finances were not on ſo wretched a plan as they are. They make a great quantity of a common kind of lace at *Lecce*, from the flax which is cultivated in its environs. They likewiſe make a ſort of ſnuff, not inferior to the ſnuff of *Seville*, from the tobacco which is cultivated on the *Capo di St. Maria*, in the ſandy ſoil there; but it muſt be eight years old before it is good. The preparation is very eaſy and ſimple: they prepare it, if to be very good, of the extremities of the plant, only by grinding the leaves, then ſifting the powder through muſlin, and keeping it in bottles, in which it ferments, and grows better of itſelf. Many mix a little *Piſtachio* oil with it, which makes it ſooner fit for uſe, but gives it a ſtrange ſmell. The beſt ſort of this ſnuff coſts 20 *Carlini*. Each owner of land

land can have only a certain number of tobacco plants, for each of which ſingly he pays a tax to the King: any ſupernumerary plants are contraband, and are deſtroyed when the viſitors come, who are appointed by the perſons that have farmed the revenue of the duty on tobacco. This article of tobacco, with the flax, hemp, cotton, and oil, which products are abundant here, might be exported with great advantage to the country, if this were not prevented by the large impoſts.

I CAN ſay nothing concerning any curioſities or men remarkable at *Lecce*, and I muſt own that there is not a town or village in *Sicily*, or the whole kingdom of *Naples*, that I have viſited; where I found ſo few, perſons that had any knowledge, or middling capacities; owing, as I imagine, to the great number of idle, proud, and indigent nobility. The women are extremely handſome, without valuing themſelves upon that advantage; I alſo found them endowed with a much greater ſhare of underſtanding than falls to the lot of the men; at leaſt they have a talent for

muſic, a fine voice, and dance with a grace. I do not look upon this dulneſs of the men at *Lecce*, as the effect of the climate, becauſe at *Bari* where the climate is the ſame, and which is only 60 miles diſtant from it, I found lively geniuſes: it muſt however be allowed, that the air at *Lecce*, which is 8 miles off the ſea, is heavier and thicker than at *Bari*. In the houſe of the family of *Palmyri* there are ſome medals, and paintings of little value; their poſſeſſor has written a book on tactics, which is unknown to me; he is the only inhabitant of *Lecce* that ſerved in the *Neapolitan* army.

In the ſquare at *Lecce* there is a column of white marble, brought hither from *Brindiſi*. I ſhall there deſcribe the fellow to it, which is better preſerved than this; for this has a new capital, and is ſo much damaged by fire, that the remains are only held together by pieces of iron. I ſhall not enter into the diſpute, whether or no the ancient town of *Lupatia* ſtood on the ſpot where *Lecce* now ſtands; there are no veſtiges

veſtiges of it, except that they have found ſome *Campanian* vaſes.

FROM *Leccè* to *Brindiſi* are 24 miles, all planted with olive-trees. About half way to *St. Pietro della Lama*, you every where meet with remains of the ancient road, and deſtroyed tombs.

BRINDISI, or *Brunduſium*, a town ſo famous in the times of the ancient *Romans*, where the greateſt fleets were equipped, and the moſt important expeditions undertaken, which had one of the fineſt ports in *Italy*, and by its navigation kept open a communication between *Italy* and *Greece*, and the whole eaſt, and which on theſe accounts naturally was a conſiderable and populous place, is now a little unhealthy town, containing 9000 ſouls; and its harbour fit only for fiſhing barks, ſo that you can ſcarce diſtinguiſh the form and extent of the ancient port. The fineſt and only preſerved monument of ancient *Brunduſium*, is a column of white marble, of the *Roman* or *Compoſite* order, ſtanding on the ſide of the port, near another of the

ſame kind, of which the pedeſtal remains, but the firſt is at *Lecce*. This column is fifty-ſeven palms and a half high, and its diameter is five palms: the capital is ornamented at the four corners by four ſea-gods, between which, in the middle of each ſide, is repreſented a deity with its attributes; theſe were a *Jupiter*, an *Hercules*, a *Neptune*, and a *Pluto*. From the place of theſe columns one ſhould apprehend they ſerved as a *Pharo* or lanthorn to direct people at ſea, eſpecially conſidering that there are no traces of any greater building here. It is poſſible that a beam reſted acroſs on the two columns, and ſeveral lanthorns were fixed on it; and that this might be intended to repreſent the end of *Italy*, in imitation of *Hercules*, who placed two columns at the end of that part of the world which was known to him.

The church of St. *Sepulcre* is ſuppoſed to be an ancient round temple; and this is not improbable, ſince it is built up of ſtones, without mortar. However, it is certainly not a building from the beſt ages of architecture, for the form is not circular,

and

and it has a portico at the entrance, which is distinct from the whole building by another semicircle, which produces a very disagreeable irregularity. The bad taste of the later ages appears in the ornaments on the old door, which is now closed up. The building is vaulted, and on the inside supported by marble columns. An antiquary of this place strongly assured me, that *Virgil* on his return from *Greece*, died in a small house near these columns; which he said he had read in some author or other, whom I do not recollect. Close to the gate, which lies towards *Naples*, you see the vestiges of a brick vault, which seems to have been a reservoir of water. This, together with some inscriptions, all mentioned by *Gruter*, and by *Pratilli* in his *Via Appia* (a book I have found pretty exact) and going to be republished by a *Dilettante* in antiquities at *Brindisi*, is all that remains of the ancient *Brundusium*.

The present situation of the harbour is, as I have said, wretched and useless; and I cannot avoid saying, that though it is very safe, and has been of a considerable

ſize, yet it never could equal the harbours of *Tarento*, *Syracuſe*, *Auguſta*, and *Meſſina*. It may likewiſe be ſuppoſed, that the ancient town was no more than three miles in circuit, the ſame as the modern one, becauſe cloſe to the walls there are tombs every where, which the *Romans*, as is well known, always had without the walls.

This town always, and eſpecially under the *German* emperors (chiefly under *Frederic* II.) enjoyed great privileges beyond any other towns in the kingdom, as a free port, but now has loſt moſt of them again; it has however preſerved that of paying a tax of only 21 *Carlini* for each houſe, when all the other towns pay 42 *Carlini*. The ſoil round the town is very good, and produces excellent wine, and oil in great abundance.

At *Brindiſi* I found two men, who had ſome knowledge of antiquities; Don *Paſquale Roſſi*, curate at the cathedral, and Don *Ortenſio Leo*, a private gentleman. They both have a pretty collection of coins, and the latter a number of gems, among which

which there are ſome very ſcarce ones, of good workmanſhip; eſpecially an onyx *Intaglio*, on which is repreſented a dying, wounded warrior, writing on a ſhield, like that figure of the dying *Spartan* (who proclaims the victory by writing with his own blood on the ſhield) on a ſtone in the late *Muſæum Stoſchianum*. The workmanſhip of this ſtone in *Brindiſi* is very fine, and I have in vain employed every ſolicitation to engage *Leo* to diſpoſe of it to me. A couſin of his has written a curious diſſertation, with an account of the life of *M. Pacuvius*, who was a relation of *Ennius*, and a native of *Brunduſium*, and is ſaid to have painted the *Foro Boario* at *Rome*. I likewiſe ſaw a manuſcript in his poſſeſſion, intitled *Meſſapographia di Epiphanio Ferdinando*, containing many curious obſervations concerning the ancient *Meſſapia*, and I am in hopes of his publiſhing it.

THE air here is unhealthy all the year round, but in ſummer it is the worſt in *Italy*; and the garriſon, which is changed once in three years, always leaves half of its men behind.

ALLOW me briefly to remark on the word *Brindiſi*, which in the purest *Tuſcan* dialect ſignifies drinking of healths: I aſked the above-mentioned Don *Ortenſio Leo*, whether he could not explain the etymology of this word, ſince all common explanations deduced from the excellence and abundance of the wine, or the cuſtom of drinking hard at *Brindiſi*, or from a company of witty people, who lived here in the preceding century, and introduced the cuſtom of making a rhime *all improviſo* to each glaſs, did not ſatisfy me. His explication, though it goes far into antiquity, appears to me to be the moſt natural. He ſays, other parts of *Italy* produce as great quantities, and of as good wine, as this neighbourhood; the natives of *Brindiſi* are not peculiarly addicted to drinking, and the *beaux eſprits* of this place have never been the patterns of thoſe of all *Italy*: he therefore believes, that on account of the frequent voyages of the *Romans* from *Brunduſium* into *Greece*, that port was the place whither their relations and friends accompanied the travellers, and again met them on their return; where they accordingly made

made their vows, uttered their wiſhes, took their farewel, and firſt beheld them again: from hence he ſuppoſes that the word *Brindiſi* took its origin, which afterwards was commonly uſed in all kinds of wiſhes, and is brought down to our times, becauſe we are uſed to wiſh when we drink.

From *Brindiſi* I went to *Oſtuni*, a little town with 4000 inhabitants; it is ſituated on a high hill, and has a fine proſpect. On the road to it, I met here and there with remains of the *Via Trajana* or *Militaris*, and found ſome ruined tombs of bricks.

From *Oſtuni* the road leads to *Monopoli*, through woods of olive-trees, and about ſix miles from *Monopoli* near the ſea, you find the ruins of the town of *Egnatia: Dehinc Gnatia lymphis*, &c. *Horace*. You ſtill ſee the old walls a few palms above ground, built of great free ſtones, without mortar; an ancient tomb; a ſubterraneous water reſervoir, which may have ſerved as a bath, and appears to have been ornamented with ſtucco; and another ſquare

ſubter-

ſubterraneous building, which has openings at the four corners, perhaps to give it light and air, and which I likewiſe look upon as a reſervoir of water, theſe ſtructures being very neceſſary in this plain, where you ſeldom find good ſprings, but muſt be contented with rain water. *Pratilli*, in his *Deſcrizione della Via Appia*, has engraved the plan of this town after his own fancy; for it is impoſſible to diſtinguiſh whether it was of ſo regular a figure as he would have it, ſince the walls are not every where preſerved.

MONOPOLI is a town which contains 10,000 inhabitants, and it is the ugliеſt of the many which lie along the *Adriatic*. One cannot eaſily form an idea of it, without going into it, for its environs are very fine, planted with orange and lemon-trees, and the road or harbour is very pleaſant. They make a good deal of cotton and linen ſtuffs here.

FROM hence I continued my journey, and paſſed through *Polignano* and *Mola*, two pretty little towns, and arrived at *Bari*, the

the capital of the province of the ſame name. The ſite and the environs of this city are vaſtly pleaſant and fertile; corn, wine, oil, and fiſh are in the greateſt abundance there *(Piſcoſique mœnia Bari. Horace)*. Beſides this there is nothing remarkable in it, unleſs one can be edified and ſtrengthened by the miraculous water, named *Manna*, which exudes through the bones, from the body of *S. Nicolas di Bari*, a ſaint who died in the fourth century. This ſaint is buried under the altar of a ſubterraneous chapel in a great church, which has 120 *Canonici*, and is poſſeſſed of vaſt treaſures, of which the King of *Naples* is treaſurer, and it is feared will in time become the poſſeſſor. To ſee this miracle, you muſt put your head through a little hole below the altar, where, by means of a little wax light, at about eight or ten palms perpendicular depth you obſerve ſome bones ſwimming in the water, called *Manna*, which is given to all believers as a reſtorative for ſoul and body. Now the wonder conſiſts in this, that the water never decreaſes, and above ground, in bottles, or veſſels, where the air has acceſs, never becomes

becomes putrid. I likewiſe put my head into the hole, where, upon hearing the noiſe occaſioned by a ſupply of water conſtantly coming through a ſmall pipe, I was immediately convinced of the miracle! In this church there are ſome good paintings of *Caravaggio*; another piece of his is at *St. Chiara*. The harbour of *Bari* is new and very indifferent.

The ancient town of *Barum* appears to have ſtood on the ſame ſpot where *Bari* now is, becauſe they have found many tombs in its environs, with ſepulchral urns, and eſpecially fine *Campanian* vaſes. I ſaw ſome of them of the fineſt form, and with figures of the beſt deſign, at canon *Pedruzzi*'s; there are two with the exploits of *Hercules* on them, for which he aſks 100 *Oncie* or 300 *Ducati* apiece *.

The nobility of this city have many rights and privileges; they alone ſupply it by a monopoly, with corn, wine, and oil, and thus they are the lords of the people, and have conſiderable revenues: this ad-

* About fifty guineas. *F.*

vantage

vantage is the more valuable, as the number of noble families at *Bari* does not exceed ten. The King however has for the benefit of the people given the Governatore *Reale* the inſpection over theſe tranſactions; but whether the town has any advantage from it, I will not decide. The inhabitants are about 30,000 in number.

I HAVE already at *Lecce* obſerved the difference between the ingenuity of the people of *Bari*, and the dulneſs of thoſe of *Lecce*. The people here are very induſtrious; they grind good glaſſes, and manufacture linens and cottons. They alſo prepare aſhes from the *Caput mortuum* of wine, which are employed in making of ſoap, and a green colour, and are exported to *Sicily* in great quantities. An exceeding good *Muſcadine* likewiſe grows near *Bari*. From hence, the road to *Barletta* is very pleaſant and fine, and much reſembles that from *Geneva* to *Lauſanne* in *Switzerland*. Every four miles you come to a pretty little town, and the country is very well cultivated. *Giovanezzo* and *Molfetta* are delightfully ſituated, and in *Biſceglie*, the ancient

cient *Vigiliæ*, there are ſome antiquities worthy of obſervation. The country upon the whole is well cultivated, and produces wine and oil.

Before you reach *Biſceglie*, near the town is an ancient bath, in good preſervation; every part of it is ancient, except a ſmall vault of ſtone. You mount by ſix ſteps, and round it under the water there are two ſteps to ſit on. It is ſquare, and has two ſtones. There is a hole in a ſtone through which the water flowed out of the upper bath into the lower. Though there is nothing particular in its ſtructure, yet it is worth notice on account of its good preſervation, and the white ſtones which make it look quite new; ſo that I never found an ancient monument with ſo modern an appearance. Almoſt all the old walls of *Vigiliæ* are preſerved, and conſiſt of bricks. The number of old tombs of *Tophus*, or of bricks, is incredible; but they are all in ruins, and thoſe which I inſpected more cloſely were very ſmall, and of a very ordinary ſtructure. From theſe monuments, we muſt conclude that the town was more populous

populous than is generally believed. Near the town walls, but in the town, there is an ancient building, which I at firſt took to be a tomb, becauſe there were niches in its walls; but conſidering it cloſer, and finding round holes in the niches, into which a round body could fit, and recollecting that the ancients never allowed of tombs within the walls, I took it to be a *Cella Vinaria*, in the niches of which they placed their wine veſſels, which have points towards the bottom, fit to fill the little holes in the niches. It would be worth while to have this monument of antiquity drawn; but I found nobody at *Biſceglie* that was able to undertake this taſk. The modern town of *Biſceglie* is very little, but well built, and has handſome palaces in a good taſte.

From hence to *Trani* are ſix miles; you always find ancient tombs, and ruins of the old *Via militaris*, or *Trajana*. *Trani* is a ſweet, pretty, agreeable, and well built little town, having regular ſtreets and fine houſes. There are likewiſe ruins between this

this and *Barletta* of the ancient road, and of tombs, but all in bad preſervation.

BARLETTA is a very fine town, of a middling ſize, but almoſt without inhabitants: there are ſome fine churches in it, and in that of *della Aſſunzione* are two good paintings, one of *Solimena*, in good preſervation, and one of the beſt pieces of that painter; the other, Chriſt on the croſs, with *Mary* and *John*, in the taſte of *Guido*, appears to me to be a work of *Coppola* at *Gallipoli*. In the market-place of *Barletta*, there is a bronze ſtatue of coloſſal ſize, but of bad workmanſhip, and ſeemingly in the *Roman* manner: I imagine it is to repreſent *Julius Cæſar*; they have now put an iron crucifix in its hands, probably to make a *Conſtantine* of it.

About eight miles farther in the country from *Barletta*, you come to *Cannæ*. This town was built on two hills, between which the road now leads; this is probably the reaſon for which the *Romans* called the town *Cannæ*, and not *Canna*. On the hill at the right hand, I found a column with

with an inſcription, which is defaced, and not legible; many ruined tombs, a broken column of black ſpeckled granite, and a tomb-ſtone with an inſcription; on this ſtone I diſcovered the true figure of the faſces, as they were ſhaped in the moſt ancient times; they are placed on both ſides of the inſcription as ornaments; they have no hatchet, and at the top of them one ſtick projects about two inches beyond the others, which are not tied together with bay leaves, but with a narrow fillet, which ſeems to repreſent a thong. I ſaw alſo the remains of a ſmall houſe, and of a temple built of mortar and ſtones, half of the vaulted cieling is preſerved. On the oppoſite hill you ſee another column with an inſcription, which is entirely defaced. At the foot of the hill is an ancient *Nymphæum* of ſquare ſtones in good preſervation, with a pure and plentiful fountain, which empties itſelf into ſeveral reſervoirs. Round the hill you ſee the remains of the ancient town walls.

BEYOND *Ofanto (Aufidus)* is the famous field of battle where *Hannibal* defeated

Terentius Varro; it is to this day called *Campo di Sangue*, *The Bloody Field*, by the inhabitants. The river was low when I ſaw it, and flowed through marſhes for a conſiderable tract; it is likely that in violent rains its bulk is much increaſed. The field of battle is a great plain, which is at preſent ſown with barley: they to this day find old arms, rings, and other antiquities hereabouts. *Salpe* lies ten miles from this plain towards the *Adriatic*, and the *Romans* fled to this town. The ſituation of the field of battle proves the bravery of the *Punic* hero; for a perfect plain, like this, cannot be more advantageous to one party than to the other *.

* In this remark our author ſeems to be miſtaken; the field of battle is rather a proof of the great advantage *Hannibal* had over the *Romans*, his cavalry was certainly more numerous than that of his enemies, he muſt therefore have had a great ſuperiority over them: but it was not by his bravery alone that he conquered at *Cannæ*. The fierceneſs of the *Roman* conſul offering him battle in this plain, determined him, as a great and ſkilful general, not to decline ſo fine an opportunity, where his cavalry could act to ſo great advantage. All this appears inconteſtably from *Livy*, l. xxii. c. 44. *F.*

Six miles from hence, *Canoſa* lies on a pretty high hill. Before you come into the town over the *Ponte di Canoſa* (a bridge built over the river *Ofanto*) you ſee in the field two ſepulchres of bricks, one of which is vaulted at top, and the other built high like a tower. Nearer to the town is a triumphal arch of bricks, which has two pilaſters on each ſide of the arch, and on the top of which lie ſome large ſtones; it appears to have been of a good architecture. On the other ſide of the town, there is another arch of the ſame architecture, but rather larger than this, through which the *Via Appia* led to *Rubbiæ*, or *Rubi*, now called *Ruvo*.

"*Inde Rubos feſſi devenimus.*"

You actually ſee the veſtiges of the ancient road from *Ponte di Canoſa* to *Canoſa*, *Ruvo*, and *Bari*. Probably theſe triumphal arches, like that well preſerved one at *Benevento*, were built in honour of *Trajan*, on his return into *Italy* after the victory over the *Daci*. In *Canoſa* itſelf are ſome inſcriptions, but of little moment. In this neigh-

hood they find a great quantity of *Roman* coins in ſilver and braſs, and ſometimes a few cameos and intaglios. The number of ruined tombs is very great, the fields are full of them.

I HERE obſerved a particular method of thraſhing peaſe and beans: twenty or twenty-five people danced on them with their wooden ſhoes in the field to the tune of a bagpipe; and by this means cleared them of the huſks. I was ſurprized to find dancing ſo common in ſo warm a climate, and ſo much in uſe on all occaſions, eſpecially for this purpoſe, and to cure the bite of the *Tarantula*. I ſhall here ſpeak of that animal, and mention all I have hitherto obſerved on the ſubject.

THIS ſpider, which is ſhewn in all the cabinets of natural curioſities, is found in great numbers in the neigbourhood of *Taranto*, and has its name from that town; it is likewiſe frequent in the provinces of *Lecce*, *Bari*, and *Apulia*. It is true that the perſons, ſuppoſed to be bitten by this ſpider, are cured by dancing to a peculiar tune called

called *Tarantella*. But nothing is more probable, and ſo generally the opinion of the moſt ſenſible phyſicians in and about *Taranto*, than, that the bite is not by far ſo dangerous as imagined, and does not produce the effects obſervable in ſuch perſons as are ſuppoſed to have been bitten; that the dance is not the only remedy to cure this complaint; and laſtly, that cuſtom and imagination have a greater ſhare in it, than the bite itſelf. There are however experiments both for and againſt this received opinion. The ſpider is found in the corn fields and vineyards, in the months of *July*, *Auguſt*, and *September*, and during this time there are frequent inſtances of people cured by dancing. The muſic to this purpoſe is always the ſame tune, and the uſual dance of the country, as every country has its peculiar dances; thus there is the *Swabian* and *Alſace* dance in *Germany*; the *Rigaudon* or *Rigadoon* in *Provence*; the *Fraſcone* in *Tuſcany*, the country-dances in *England*, and the *Fandango* in *Spain*. The reaſons againſt the neceſſity of this dance, conſidered as an antidote to the bite, are the following; firſt, the bitten place

has never been found on thoſe who are ſuppoſed to have had that misfortune; ſecondly, the great heat, the heavineſs of the air, and the bad rain water preſerved in ciſterns condenſe the juices in the body, eſpecially at *Taranto*, where ſaline humours are very common, throw a damp upon the ſpirits, produce melancholy, and entirely weaken the ſtomach. Exerciſe, perſpiration, and a chearful diſpoſition, are doubtleſs the beſt antidotes to this complaint, which, together with the pretended bite of the *Tarantula*, is more frequently obſerved in women, than in the other ſex. How can we be ſurprized then, when we know that hyſteric diſeaſes are more frequent, more violent, and ſtronger in hot countries than elſewhere, and often riſe to a degree of madneſs? A violent exerciſe, ſuch as is cauſed by this dance, a woman ſometimes dancing thirty-ſix hours, without having any reſt, and without eating and drinking, muſt of courſe ſhake every part of the body, put the condenſed juices in motion, and diſperſe them, and of courſe leſſen or entirely expel the diſeaſe. The common people therefore believe, that the perſons who have been bitten

bitten, muſt dance every year about this time, becauſe the heat then actually cauſes the diſeaſe. It may farther be added to invalidate what has been ſaid of the pretended effects of the bite, that ſuch perſons as cannot afford to pay the muſician, ſuffer in ſummer, but are always better in winter; that the men are ſeldom, but the women frequently bitten; laſtly, that this dancing is not the effect of an invincible deſire, but often is uſed with much diſguſt, as a mere remedy.

Those who aſſert that the bite of the *Tarantula* really has the pretended effects, refute the above by other experiments: firſt, they ſay that only people of the loweſt rank are bitten, and not perſons who can take care of themſelves, or need not work in the fields; and indeed you hardly ſee any but common people dance: that the women are more expoſed to be bitten, becauſe they work with their naked arms, and therefore are obliged to dance more frequently than the men: that if this complaint was to be conſidered as an hyſteric diſeaſe, one ſhould not find people of ſixty

years of age, or women eight months gone with child, dance with equal activity. The Marquis *Palmyri* at *Lecce* mentioned one inſtance to me; he had a relation, an unmarried lady, forty years of age, who at once began to grow thinner, had a melancholy turn, and ſeemed to be perfectly altered: the bite of the *Tarantula* was immediately ſuſpected, but as ſhe was aſhamed to dance, the complaint increaſed every day, and they gave her entirely over. However, one day, accidentally going paſt a houſe, where a perſon was dancing under ſimilar circumſtances, ſhe could no longer reſiſt the pretended great inclination to dance, but ran into the houſe, and after dancing a great while, found herſelf much better, loſt her melancholy, and regained her former good ſtate of health.

This is what I have been told on the ſubject; I tell it you again, as I heard it, and ſhall not venture to decide, though for my own part I look upon it as one of the numerous prejudices, which time has rooted in the minds even of the more enlightened claſs of mankind, and which will long

govern the world. I ſhall now only add, what I myſelf have ſeen, and then take leave of the *Tarantula* and its defenders.

At *Otranto* I found a young woman of twenty-two years of age dancing, in order to be cured of this bite: ſhe was well dreſſed, proportionably to her rank, in a ſmall room ornamented with little looking-glaſſes, and gay ſilks and flowers; ſhe did not dance like a raving perſon, or one full of ideas of pleaſure, but in a cool manner with down caſt eyes, ſometimes before the mirrour ſtudying to put on the beſt looks, and adjuſting her head-dreſs whilſt ſhe danced. The muſic conſiſted of two violins and a tamburino; ſhe waſhed her face ſeveral times during the dance, and obſerved all that paſſed about her. I ſaid in joke, but loud enough to be heard by her, that her ſtockings were not well tied up for a dancer, for the ſuperſtition of the people requires that all perſons affected by the bite muſt dance without ſhoes; ſhe immediately ſtepped aſide, and tied her garters faſter. I had the misfortune to diſpleaſe her, becauſe I had my hat on, and ſhe could not bear

the

the black colour; ſhe called to me for that reaſon, and when I had taken it off, ſhe continued to dance, with her eyes fixed on the ground. Her looks were not wild or inſane, but rather mild, and it ſeemed that ſhe danced rather with reluctance than pleaſure. During the dance, ſhe gave one of the women among the ſpectators, a common field flower, but ſoon afterwards took it again and ſwallowed it. She danced ten hours without intermiſſion; then ſhe was led away, and put into a warm bed.—At *Bari* I ſaw another woman dancing, who likewiſe believed herſelf to have been bitten by the *Tarantula*. She ſeemed to be about forty years of age, and I was told that this was the ſeventh year of her dancing at the ſame ſeaſon. This perſon likewiſe did not appear to dance with any degree of paſſion, but coolly; for during the dance ſhe ordered the room, or rather the wretched dark hole where ſhe was, to be ornamented, and gave orders where they ſhould place the mirrour, the flowers, and the ſilk dreſſes. She likewiſe danced before the glaſs, though ſhe was as ugly as poſſible, and having exerciſed herſelf alone for a good while, ſhe took out a young

a young girl of ſixteen, danced a long while with her, and afterwards inſiſted on doing me the ſame honour. I think it very improbable, that this perſon was really bitten by a *Tarantula*; and I rather believe, that the deſpair of not meeting with a huſband or a lover at her age, and with her diſagreeable features, had in ſome meaſure diſturbed her imagination.

This is all I have ſeen of the effects of the bite of this ſpider; you will from hence agree with me, that the prejudice of cuſtom, and the power of imagination, almoſt wholly ſupply the place of truth and reality. As we do not find any account of the *Tarantula* in any ancient author, ſuch as *Pliny*, who takes particular care to mention every ſingular phenomenon in nature, that was known in his time, we may ſuppoſe the ancients to have been wholly unacquainted with it; and as this great ſpider is found likewiſe in *Sicily*, the ſouthern parts of *Spain*, and *France*, and even in *Calabria*, where its bite, and the method of curing it, are wholly unknown, it is rational to believe,

believe, that all is pure grimace, and the effect of imagination *.

FROM *Canoſa*, I travelled over the *Ponte di Canoſa* to *Cerignola*, which with its eſtates belongs to the *French* Count *d'Egmont*. In and about this place you find ſeveral ancient tombs, *Roman* inſcriptions, and one fluted column of marble. Another column is almoſt entirely buried under ground, and juſt ſo much is to be read of the inſcription, that it was in honour of *Trajan*; the reſt is illegible. I therefore ſuppoſe that the *Via Appia* led through this part, becauſe in all theſe places you find triumphal arches, and other ſigns of the veneration of the *Roman* people for this emperor, on his return from the *Daci*.

ARDONA is a farm that makes part of the noble eſtates which the *Jeſuit* con-

* To the arguments produced by our author, we may add another, *viz.* that it has been obſerved, the dancing people never chuſe to take this laborious exerciſe when they are by themſelves, and only fall a dancing when ſome foreigner or man of rank is at hand; for it is cuſtomary to collect alms for the uſe of the *Tarantulato*, ſo that the hopes to be well paid for their trouble, prompt them to ſo fatiguing an exerciſe. *F.*

vent.

vent *dell' Orto* in *Apulia* poſſeſſes. This farm is of a vaſt extent, and the tilling of its fields requires 200 oxen. In this part of *Apulia* the corn ſhoots up to a prodigious height; I ſaw ripe oats on the 5th of *June*, the ſtalks were twelve palms high; and barley and wheat began to ripen. Theſe three kinds of corn are indeed the only ones that were originally known in theſe parts, the reſt have but lately been introduced from other countries; thus for example, the emperor *Charles* the Vth firſt commanded rye to be ſown, for which reaſon it is called *Grano Germano*; they only cultivate it in the mountainous and more ſterile parts of the country.

ARDONA may poſſibly have had its name from the ancient town of *Hordionia*, the ruins of which are found here. As the remains of its caſtle on a little hill, on which the veſtiges of the gate are ſtill to be ſeen. Some few remains of a little temple, and of ſome brick houſes are alſo to be met with. In the plain are greater ruins of bricks, and among the reſt a ciſtern or reſervoir of water in the ground,

of

of the figure of a truncated cone, the only one of that form I ever ſaw. Farther on, I ſaw an oblong quadrangular building of mortar and ſmall ſtones, in which are ſquare compartments of *mattoni* (bricks) or of ſtone in *Opus reticulatum*. This building is vaulted at top, and perfectly reſembles a tomb; but as it ſtands cloſe to a fine temple, I rather take it to be a bath. The temple is built of ſmall ſtones and mortar; it is of an oblong quadrangular figure, and has a niche at the end; its walls both within and without are ornamented with *Opus reticulatum*, and brick work, laid out in different compartments. It is upon the whole pretty well preſerved, but the door is wanting, and the order of architecture is not to be diſtinguiſhed; for you ſee no remains of the cornice and frieze.—Farther on is a wall of ſtones combined with mortar, and inſenſibly forming a bend: it is ill built, and I cannot believe that it belonged to any conſiderable or public building, though it appears to be of an ancient date. Near it I ſaw an oval ſpace, lower than the reſt of the ground, and which may have been the place of the amphi-

theatre: close to it stands a peculiar building, consisting of two vaulted conduits or walks by each other; each of them is ten yards wide, and forty yards long: the second story is above ground, but the first is subterraneous, and I found it out by a hole, which is in the floor of the former: I know not whether these vaults are to be looked upon as avenues in the *Thermæ*, or public baths, or in some other building; so much is certain, that they must be considered as parts of a great building. It plainly appears from the remains of this town, that it was by no means built in the *Greek* taste; for you find nothing but walls of small stones, mortar, and bricks, ornamented with *Opus reticulatum* both in bricks and in stone, instead of the noble works of the *Greeks*, who raised vast structures of great stones without any mortar.

From hence I came to *Ponte di Bovino*, and here ends *Apulia*, so famous for its fertility and abundance; it is true you now meet with vast corn fields in it, but great tracts of land are uncultivated, and for want

want of inhabitants ſerve as paſtures to buffalos and oxen.

BOVINO lies in the *Apennine* mountains, and is quite ſurrounded with woods. I found the weather colder here on the 6th of *June*, when I travelled from hence to *Ariano*, than it is at *Rome* in *December*; which proves how much the great height above the level of the ſea contributes to increaſe the degree of cold; a violent northerly wind made me believe I was tranſplanted into *Siberia*. The ground is very ill cultivated, or rather lies quite deſolate, covered with ſhrubs and buſhes. Towards *Ariano* it is ſomewhat better, and you ſee fields and vineyards in that neighbourhood, becauſe there you begin to deſcend, though *Ariano* itſelf is ſituated on a high hill. This town is of a conſiderable extent, and contains almoſt 14,000 inhabitants; but it is very ugly, and wretchedly built; its inhabitants bear a very bad character, and are looked upon as the principal robbers who infeſt theſe parts. In the environs of this town they find many tombs with earthen veſſels in them of *Campanian* form. I ſaw one

one of the ſepulchres near the road from *Bovino* to *Ariano*; it was cut in the rock, and conſiſted of ſeveral cloſets with niches, but the vaſes were already taken away.

BETWEEN *Ariano*, and the two villages of *Mirabello* and *Carbonella*, through which the road lies to *Avellino*, the country has a very pleaſant and fertile aſpect. The eye is delighted by fine hills covered with corn, vines, and olive-trees, after leaving the ruder ſcenes of the *Apennines*. The whole country is full of populous villages, and you ſee houſes on all ſides to a great diſtance. The inhabitants are polite and free in their intercourſe; and I was ſurprized to find, contrary to the cuſtom of all the reſt of *Italy*, that the girls worked in the field, without their mothers; they are handſome, and of a fine healthy complexion, which is the natural effect of the pure and ſerene air of the hills they inhabit.

ON one ſide of *Avellino*, and on a high hill, is ſituated the famous rich *Carthuſian* convent of *Monte Vergine*; its revenues are immenſe, and the whole country about

Avellino belongs to it. This country is almoſt entirely planted with walnut-trees, which have a prodigious ſale at *Naples* on account of the cabinet-work made of the wood; you ſee whole fields covered with theſe trees, and the ſoil is ſaid to be peculiarly adapted for them. *Avellino* has been long famous for its abundance of hazel-nuts. I therefore think it very probable, that the *Latin* name of *Nux Avellana* was given to the hazel-nut by the *Romans* from the town of *Avellinum*.

AVELLINO is very well ſituated, of conſiderable ſize, but not very populous; for it conſiſts only of 7000 ſouls. The environs are admirably fine, and without the gate towards *Naples* there is a row of cheſnut-trees, their equals I never ſaw. Near this town I found ſome old tombs, which do not deſerve to be noticed, as they are now deſtroyed. In the town itſelf is nothing remarkable: there are ſome *antique* buſts of middling workmanſhip on the corn magazine *(Palazzo d'Abondanza)* thoſe of *Nero* and *Caracalla* appear to be the beſt.

FROM hence I had only thirty miles to *Naples*, and the road lay through fertile fields planted with vines, olive-trees, corn, and all kinds of garden fruits. I with pleaſure approached the happy *Campania*, where nature ſhowers down her choiceſt bleſſings; and though I had travelled through fine provinces, yet you cannot imagine, how great was my joy, when I again viewed this country, and beheld the beautiful *Terra de Lavoro*. The populouſneſs, the cultivation, the abundance of proviſions, the ſight of contented people, all are proofs of the happineſs of this country; and how much more happily could the people live, if a wiſe government would contribute to their welfare! *Omnium non modo Italiæ, ſed toto orbe terrarum, pulcherrima Campania plaga eſt. Nihil mollius cælo; denique bis floribus vernat. Nihil uberius ſolo; ideo Liberi Cereriſque certamen dicitur. Nihil hoſpitalius mari, &c. &c.* Flor. Lib. I. Cap. XVI.

THE 8th of *June* I returned to *Naples*, after ſpending three months in travelling through countries where few accommodations are to be met with, on account of

the few travellers that paſs through them: but theſe difficulties I eaſily forgot, and they were well compenſated by the beauties of nature, the noble remains of *Greek* architecture, and the deſtruction of thoſe prejudices, which commonly ſubſiſt againſt theſe countries and their inhabitants, and of which I have convinced myſelf that they are without any foundation.

I HERE conclude my few obſervations on theſe provinces of the kingdom of *Naples*, which of old formed ſeparate kingdoms and powerful republics. Now not even the ſhadow of their ancient grandeur is left. Power, commerce, naval and military ſciences, and the improvement of human underſtanding, all ſeem to go northward. In time, the *Europeans* will be obliged to look for protection, education, manners, and the cultivation of the intellectual powers in *America*. Nature always maintains her rights, and the inhabitants of theſe countries are ſtill influenced in the ſame manner as they uſed to be, by the climate. I have found this to be the caſe, though other circumſtances rather ſerve to deſtroy

deſtroy that originality, and I have taken notice of it in ſeveral parts of theſe letters; I venture to tell you this, my dear friend, becauſe I know your ſentiments upon this head are the ſame with mine. *Naturam expellas furca, tamen uſque recurret.* Hor.

I WISH I could have ſatisfied your curioſity in every point; you will eaſily conceive how great my pleaſure would be in that caſe, but many material circumſtances may have eſcaped me, eſpecially as I was obliged to hurry my journey, on account of the noxious ſummer-air, and as the opportunities of receiving information, ſo neceſſary to a traveller, are very rare in *Calabria* and *Apulia:* thus I found nobody at *Croton*, who could aſſiſt me in meaſuring any part of the temple; but at *Taranto* again, and at *Brindiſi*, I was much more lucky, as I met with two polite men well verſed in the antiquities of their native towns.

THESE conſiderations will, I hope, incline you to excuſe my imperfect accounts

the more readily, as you expreſly deſired to ſee them. May you long live happy and contented, continue your friendſhip to me, and keep your promiſe! I expect you at ——— in a few days.

FINIS.

A

JOURNEY

THROUGH

EGYPT.

A

JOURNEY

THROUGH

EGYPT,

CONTAINING

An Account of all the remarkable Circumſtances obſervable in that Country, eſpecially in regard to its NATURAL HISTORY.

BY M. GRANGER.

Tranſlated from the FRENCH,

BY

JOHN REINHOLD FORSTER,
F. R. S.

PREFACE

TO

GRANGER's JOURNEY

INTO

EGYPT.

THE real name of our author is *Tourtechot*: ſome reaſons unknown to us obliged him to take that of *Granger*. He was born at *Dijon* in *France*, and had acquired ſome fame in his profeſſion of a ſurgeon. He was called to *Marſeilles* and *Toulon* in the year 1721, when the plague ravaged theſe cities; and by his indefatigable zeal, he merited univerſal applauſe.

THE *Spaniſh* friars of the order of the *Trinity* for releaſing captives among

among the muſſulmen, hearing of the great abilities of our author, engaged him as firſt ſurgeon in their hoſpital at *Tunis*. After a three years ſtay, he was willing to return in 1724 to *France*, but Mr. *Pignon* the *French* conſul at *Tunis*, who was his friend, and knew his merit, prevailed upon him to make a longer ſtay. The friends and relations of Mr. *Granger* wrote him word in the year 1728, that there were hopes of his getting to be a ſurgeon of a regiment in *France*. He returned to his native country againſt the repreſentations of his friend *Pignon*, and when he reached *Paris*, he found the place had been given to another. He ſtayed ſome time in the capital of *France*, and ſtudied natural hiſtory with unremitted ardour.

WHEN Mr. *Pignon* was appointed conſul at *Cairo*, he propoſed to our author to go with him to *Egypt*; with this propoſal he readily complied, and ſtayed with his friend in that country till 1732, which he ſearched from one end to the other; always collecting plants, minerals, animals, and the various antiquities he could pick up. He then returned with Mr. *Pignon* to *France*, and ſoon after again accompanied his friend to *Mecellata*, a part of *Cyrenaica*; from whence he paſſed over to *Candia*, and then returned to *Egypt*. *Cyprus*, *Caramania*, *Paleſtine* and *Syria* were then ſearched by this able traveller. From *Aleppo* he undertook a journey into *Perſia*; and on his return, he died two journeys before he reached *Baſſora*.

His travels display the man of abilities, application, and genius, he was not easily carried astray by prejudices; and often, by the happy application of what he had read in the ancient classics, found out the true and disputed situation of ancient towns. This journey through *Egypt*, which is the only one of his that was published, is a farther proof of this assertion, though it is not without some imperfections, which are the stamp of all human works. I have endeavoured, as far as in my power, to remedy these inaccuracies by additional notes to such passages as I thought could be improved upon.

London, June 8, 1772. J. R. F.

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GRANGER's JOURNEY

INTO

EGYPT.

CHAP. I.

Situation of Egypt—Qualities of the country—Overflowings of the Nile, *its cauſes and effects—Qualities of the air.*

WHEN I arrived in *Egypt*, I expected to find a fine healthy and fertile country, it being ſo much extolled by all ranks of writers; inſtead of that, I ſaw nothing which came up to their deſcriptions, and am therefore inclined to believe that ſome of them have not had ſufficient judgment, and the reſt have been miſled ſo far as to relate untruths, by a ſtrong deſire of telling miracles. The

common prejudices in regard to the advantages of *Egypt* over other countries, are ſo great, that my narrative ſtands a chance of being diſbelieved, becauſe it contains nothing but naked truths.

UNDER the name of *Egypt*, we muſt comprehend only a narrow piece of land, divided in two by the *Nile*, incloſed with high mountains on the eaſt and weſt ſide, beginning at the *Cataracts*, and ending near *Cairo*; together with what is commonly called the *Delta*, which is formed by the two branches of the *Nile*, that ſeparate about nine *Engliſh* miles * below *Cairo*, one emptying itſelf into the ſea near *Roſetta*, the other at *Damiata*. The length of *Egypt* from north to ſouth, is about 600 miles; the breadth in the *Delta* is 120; but in the middle of the other part, only 21 miles; and it decreaſes continually to the cataracts, where the two ridges of mountains join.

* The author makes uſe of the *French* leagues of 2500 toiſes, of which 23 make a degree; each of theſe leagues anſwers almoſt exactly to three *Britiſh* ſtatute miles, 69 and a half to a degree. *F.*

EGYPT being ſo ſmall a piece of land, it is not eaſily conceived how it can maintain that vaſt number of inhabitants, which all writers attribute to it. To give the colour of truth to their aſſertions, they have ſaid that there were ſeveral crops in one year, and that the ſheep went with young annually, more than once. It is certain, that they at preſent till as much land in *Egypt*, as they did of old, and leave no ſpot uncultivated, which can be made uſe of; but it is likewiſe paſt a doubt, that if the inhabitants, who at preſent are melted down to a very ſmall number, in compariſon with what they are ſaid to have been formerly, ſhould live upon nothing but wheat bread, there would hardly grow enough in all *Egypt* to feed them, though the crops were ever ſo rich. There is as little truth in the account of the ſheep bringing forth more than once, as there is in that of the land having ſeveral crops in a year *.

SOME

* The author looks upon the teſtimonies of the ancients in an unfavourable light; and perhaps has entirely forgotten, that there were formerly a great many parts of *Egypt*, arable land, and well cultivated,

SOME travellers, who, on their voyage from *Damiata* or *Roſetta* to *Cairo*, have from their barge ſeen the people make furrows in the ſand, in which they planted gourd, melon, or cucumber ſeeds in *March* or

which at preſent are covered with ſands: all the environs of *Memphis*, near the village of *Monf*, are now a ſandy deſert, and the ancient claſſics deſcribe this very ſpot as agreeable and fertile. Beſides this, there were even large tracts of land in the deſarts on both ſides the river, that formerly were made fertile by the water of the *Nile*, conducted thither by aqueducts, which now are deſtroyed and neglected. The decay of the country began with the firſt conqueſt by *Cambyſes*, 525 years before Chriſt. In the reign of the firſt *Ptolemies* it recovered in ſome meaſure, but under the laſt princes of that family it was far from being ſo well managed as under their old kings. The *Romans* entirely oppreſſed *Egypt*; the *Præfecti Auguſtales*, by their avarice, certainly did not encourage population and agriculture; the frequent revolutions in the *Roman* empire, and the often barbarous and ſuperlatively cruel treatment of the adherents of the candidates to the Imperial throne, depopulated whole cities and provinces. Neither did the tumults cauſed by the ſeditious friars, the madneſs of running into the deſerts, and filling them with innumerable monaſteries, contribute to the population or the better culture of *Egypt*. The *Saracens*, the *Mamalucks*, and the *Turks* by their oppreſſions, by the introduced precarious tenure of the lands, by thei polygamy, and the frequent ſeditions, gave the laſt ſtroke to the languiſhing agriculture, and the decreaſe of p pulation. *F.*

April;

April; have miſtaken thoſe ſeeds for corn, and have ſaid that the ſoil in *Egypt* annually produced two crops, and that it was ſo rich, they were obliged to mix ſand with it, in order to diminiſh its luxuriancy. If theſe travellers had taken the trouble to examine the ſubject more attentively, they would ſoon have found out, what kinds of ſeeds the people ſowed; they would have diſcovered, that they only make uſe of ſand cloſe to the banks of the *Nile*, and no farther up the country, becauſe the ſoil is more clayey, and more hardened by the heat of the ſun in this part, ſo that the grains can by no means vegetate or pierce through it; that for this reaſon, till the ſhoots have acquired more ſtrength, and till the earth is ſoftened by repeatedly watering it, they make a bed conſiſting of equal parts of ſand and pigeons dung, in which the ſeeds can ſtrike root; for without this dung they can expect no fruits. They ſow the corn in *Egypt* in the month of *January*, after the ſoil is well ſoaked by the waters of the *Nile*, and in *Upper Egypt* they *pluck it up* in *April*, but in *Lower Egypt* in *May*. I chooſe the phraſe, "they

" pluck it up," inſtead of ſaying, " they " reap it," becauſe the people really do the former, in order to make uſe of the entire ſtraw. As it rains very little in the midſt of the country, and never in *Upper Egypt*, they only plough the ground about two inches deep, or rather they juſt ſcratch its ſurface, that the roots of the corn may be moiſtened by the dew; of courſe the cultivation of the ground gives but little trouble, and is done at a ſmall expence.

THE ſoil in *Egypt* is not equally fertile every where; that which lies next to the *Nile*, and on which the water at the overflowing ſeaſon, ſtands forty days, gives tenfold in the beſt crops, and this produce decreaſes in proportion to the ſhorter time, which the water continues to cover the fields; there are ſome, on which the water remains only five days, and they are reckoned to produce much if they give a fourfold return.

THE invention of geometry has been attributed to the ancient *Egyptians*, becauſe it is pretended, that the owners of the land

land were obliged, after the overflowing of the *Nile*, to have it meaſured over again, to know what belonged to them. I do not mean to rob them of the honour of this invention, but I muſt ſay that they never meaſure the fields over again after the inundation; for they have their boundaries, which are not carried away by the *Nile* *, and the owners know what belongs to them as well after, as before, the inundation: but becauſe theſe proprietors annually have different farmers or peaſants to rent their fields, and each of them farms a greater or leſſer piece of ground, it is obvious that it muſt be meaſured, eſpecially as the rent is not paid in corn, but in money, at a certain rate *per* acre, which is called a *Feddan* here. Where the ſoil is good, a *Feddan* rents for ſeven piaſtres a year; but there are likewiſe ſome which may be had for half a piaſtre, becauſe it lies at a great diſtance from the *Nile*.

* The opinion of the ancients muſt be underſtood to relate to the fields adjacent to the *Nile*, and the iſlands, which are altered every year in ſize and figure, and therefore frequently require a new ſurvey. *F.*

I HAVE ſaid, that *Egypt* could hardly ſupply its inhabitants with corn, if they did not live upon other ſubſtances *. Indeed half of them at leaſt eat bread only once a week, and even this bread is not made of wheat, but of coarſe millet, which the *Greeks* call *Karamboch*, and the *Arabians*, *Dura*. This millet is ſown on the banks of the *Nile*, and in ſuch places as can eaſily be watered: its ſtalks are five feet high, and its produce fifty from one. The ſoil in *Egypt* is every where of a dark colour; it is clayey, mixed with a great deal of ſalt petre, and ſo ſterile in itſelf, that you find very few plants and ſhrubs on it. No tree or ſeed will vegetate there without being frequently watered; and therefore there is neither timber nor wood for fuel in *Egypt* †.

THE learned have long been puzzled by the ſwelling of the waters of the *Nile*, and

* The common food of the *Egyptians* is barley flour mixed with water.

† The unfitneſs of the ſoil of *Egypt* for timber and other wood, is not ſolely owing to its ſuppoſed ſterility, and the want of moiſture, but likewiſe to the long yearly inundations. *F.*

its

its inundations, and moſt of them have found ſomething miraculous in one of the moſt natural phenomena in the world, and which is ſeen almoſt in every country. The rains which fall in *Abyſſinia* and *Ethiopia* cauſe the increaſe and overflowings of this river; but the northerly wind is to be conſidered as the principal cauſe, 1. Becauſe it carries the clouds to *Abyſſinia*. 2. Becauſe by blowing up the two mouths of the *Nile*, it forces back the waters, and by that means prevents too great a bulk from emptying into the ſea. This circumſtance may be obſerved every year; for when the wind is northerly, and at once veers round to the ſouth, the *Nile* falls in one day, as much as it can riſe in four.

THE time when the *Nile* begins to riſe is not fixed, though many authors have aſſerted it. When the north wind ſets in, about the end of *May*, or the beginning of *June*, then the *Nile* likewiſe begins to ſwell. In the year 1731, when the north wind did not blow before the month of *June*, the water did not riſe till then, and its whole

whole increaſe was not very conſiderable that year.

It is a common ſaying here, that the *Nile* begins to riſe, and the plague ceaſes, when the *drops* fall. This is a vulgar error, ariſing from the double ſignification of the word *Nokta*; for it ſignifies both a drop and a point; out of mere ignorance it has been taken in the former ſenſe. But in this caſe, the word *Nokta* ſignifies the ſummer ſolſtice; *i. e.* the higheſt *point* to which the ſun riſes, and where he as it were, ſtands ſtill for ſome days. At this time the northerly wind actually blows, and purifies the air of *Egypt*; and by this means cauſes the plague to ceaſe, and carries the rain to *Abyſſinia* and *Ethiopia*, which ſwells the water in the *Nile*.

The 24th of *September* about the equinox, the *Nile* begins to fall, and decreaſes continually till *June*. This decreaſe of the river would be more conſiderable, and go on more quickly, if it did not rain about the *Nile* at different times in the year. The rivers and torrents which fall

into it, keep up its height, ſo that one can navigate in it very conveniently till *February*; but about that time the water is ſo low, that even the ſmalleſt veſſels often run aground between *Roſetta*, or *Damiata* and *Cairo*, where the *Nile* is ſhallower than in *Upper Egypt*.

It is an error to ſay that it does not rain in *Egypt*. It rains frequently, and a good deal in *Lower Egypt*, but rarely in *Middle Egypt*, and never in *Upper Egypt*, meaning thereby that narrow vale which extends between the two ridges of mountains. The conſtant winds which blow from the *Nile*, and the vallies about it, drive the clouds to the right and left; accordingly, the rain on the mountains is very conſiderable throughout the winter, and the torrents, which come down from them, carry a great bulk of water to the *Nile*.

It has been related, that previous to the ſwelling of the *Nile*, a fermentation happens in the water, which may be diſcerned by its green colour and bad taſte; but nothing can be more falſe than this pretended

tended fermentation. The water becomes naturally putrid, by ſtanding ſtill for two months and a half together before the ſummer ſolſtice; becauſe the rocks and ſands at its mouth, together with the north eaſterly wind which then begins to blow, prevents its decreaſe. It is likewiſe aſſerted, that the *Nile*, when it increaſes, carries a ſlime with it which manures the ſoil, but this is likewiſe a miſtake. When the *Nile* has riſen eighteen feet, it touches a reddiſh ſoil, of which a ſtratum ſix feet high makes its banks in *Upper Egypt*; and the water moving very quick downwards at that time, waſhes this earth from the banks, and carries it down with it. For this reaſon the water gets a reddiſh brown colour, and becomes quite troubled or opaque. They reſtore its tranſparency, by covering the inſide of the veſſels in which it is put, with a paſte of bitter almonds; by this means a reddiſh brown earth is precipitated, but no ſlime. Upon the whole, if it were true that the *Nile* carried any ſlime along with it, it would be found at the beginning of its increaſe, and not towards the end; but it is certain, that

when

when the river has not riſen above ſeventeen feet, the water remains very clear.

I SHALL now ſay ſomething of the air in *Egypt*, which, according to M. *de Meaux*, is ſaid to be very healthy; but after a ſhort ſtay in the country, the contrary may be eaſily found. Nothing is more common than diſeaſes of the eyes, and they are ſo difficult to cure, that almoſt all who are afflicted with them, loſe their ſight; ſo that *Egypt* may with good reaſon be called *The Land of the Blind*. Petechial fevers are very common there, from the vernal equinox to the ſummer ſolſtice, and ſweep away numbers of people. In autumn, bloody ulcers form on the thighs and knees, which carry off the patients in two or three days. In winter, the ſmall-pox kill a great number of people, and about the time of the *Nile*'s increaſe, moſt of the inhabitants are ill of a continual dyſentery, occaſioned by the uſe of the waters of that river, which at that period are mixed with various ſaline particles.

In *Egypt* they know only two ſeaſons, *winter* and *ſummer*. The winter begins in *December*, and ends in *March*. At that time, the heat, which is cauſed by the ſouth wind, reigning from *April* to the ſummer ſolſtice, becomes inſupportable. At the laſt mentioned period, the north wind begins to blow, and cools the air during the months of *July*, *Auguſt*, and *September*; but it is very dangerous to expoſe one's ſelf to it, whilſt tranſpiring. This wind, and ſeveral others which reign in *Egypt*, carry many ſaline particles with them, and cauſe acute pains, and ſometimes lameneſſes in different parts of the body, of which the patient recovers with difficulty. In *October* and *January* there is little or no wind at all, and therefore the heat is intolerable.

EGYPT being a very dry country, which has no other freſh water than that of the *Nile*, the inhabitants of thoſe towns and villages which are not ſituated on its banks, make great canals, which they fill with water, when the river overflows. This

This they drink till *March*, though in the latter months it already begins to be putrid; and till the next inundation, they make uſe of the water which they find every where in the fields, at the depth of two or three feet, and though it be very ſtinking, yet they employ it for their cattle.

As there are ſo many ſtagnant waters in *Egypt*, it is not to be wondered at, that the air is very unwholeſome, and that every five years the plague makes ravages there; and beſides this periodical one, it is ſometimes in the interval imported from other countries.

PROVISIONS, and eſpecially bread, have no taſte here, nor can it be otherwiſe; for the ſoil conſiſting of earth and ſalt, and being watered only once every year, it cannot produce corn or plants of any good taſte; for this reaſon likewiſe we ſee few ſtrong and healthy people in *Egypt*. This country was in the ſame ſtate in the time of the patriarch *Jacob*; *Pharaoh* being greatly ſurprized at finding that a man

man could live one hundred and thirty years *.

CHAP. II.

M. Granger's *arrival at* Cairo—*His journey to* Upper Egypt. *Sepulchral caverns near* Girge—*Ruins of the towns of* Oxyrynchus *and* Tentyris—*Temple of* Isis.

ON the 6th of *Auguſt* 1730 I arrived at *Cairo*. Four hours after my arrival they opened the canal, and the waters entered the city of *Cairo*. I was a witneſs of the great joy of the inhabitants on this

* If the author's arguments for the inſalubrity of the climate in *Egypt* and its inſipid food would hold; how comes it to paſs, that the patriarch *Joſeph*, who ſpent 80 years of his life in *Egypt*, could attain the age of 110. The famous patriarch of monaſtic life, St. *Anthony*, and his colleague St. *Paul* the hermit, and many other monks and hermits, are likewiſe known to have died there in an advanced age: Doth not the author in this particular judge too haſtily? The ſoil of *Egypt* is always ſaid to be very full of ſaline particles, but however, no writer that I know of, has made experiments to aſcertain the preſence of theſe ſaline particles. If any thing at all, it is probable, that the ſoil in *Egypt*, being watered ſo frequently, contains leſs ſaline particles than any other we know of. *F.*

occaſion;

occaſion; theſe demonſtrations of joy are very natural, as the people are much in want of water; they are partly an imitation of the ceremonies obſerved on the ſame occaſion by the ancient inhabitants of *Heliopolis*, except however that they do not ſacrifice a young girl, as is reported to have been done in thoſe times *. As the inundation did not allow me to ramble in the country, I employed my time in collecting plants in the gardens about *Cairo*.

On the 29th of *January* 1731 I ſet out on my journey to *Upper Egypt*, in company with a miſſionary of the congregation *De Propaganda Fide*, four janizaries, and ſome *Coptes*. The 15th of *February* I arrived

* It is very improbable that the *Egyptians*, who were ſo cautious in the choice of their ſacrifices of cattle, and who rejected an ox or cow, if it had but one white hair, ſhould have made uſe of human ſacrifices. If there was ever a time when men were offered there in ſacrifice, it muſt have been under the tyrannical reign of the ſhepherds, and this is ſo remote an epocha, that it is impoſſible to ſay any thing of it with certainty; and the leſs ought the *Egyptians* to be blamed for ſuperſtitious ceremonies which their oppreſſors introduced, and which were abrogated as ſoon as they recovered their liberty. *F.*

at *Akmin* *, after a very diſagreeable voyage. The ſame day at ſix in the morning we met with the governor of *Girge*, who was a priſoner in the village of *Maraga*, on the weſtern ſhore of the *Nile*. He uſed from thence to ſend out armed veſſels, to intercept the barks which ſailed in theſe parts. One of theſe veſſels bore down upon us in order to ſtop our bark; the ſailors immediately hid themſelves below deck, but the four janizaries and myſelf pretended to make a reſolute defence, and told the people in the veſſel that they ſhould not make themſelves maſters of the bark, till they had killed us all, and that we would fire upon them, if they came nearer. This bravado actually frightened them; they retired, and we continued our voyage. I ſhall in the ſequel ſpeak of the towns and villages which lie on the way.

The 19th an officer arrived at *Akmin*, ſent by the Aga at *Girge*, to beg me to go thither and ſee his ſon, who was dangerouſly ill. I went to *Girge* the ſame day,

* The ancient *Panapolis*.

and

and lodged with the miſſionaries *De Propaganda*.

On the 20th I went to *Deir Emmelac*, a *Coptic* convent ſituated at the foot of the eaſtern ridge of mountains, almoſt three miles from *Girge*. This convent is incloſed by a wall, which contains a ſquare ſpace of fourteen or fifteen fathoms. In the middle of it is a poor, dirty church, and a little building in which the monks are lodged. Behind the convent you ſee the ſepulchral caverns, each fourteen feet long, twelve broad, and ſix and a half high. In each of theſe caverns are two tombs cut in the rock, one to the right, the other to the left, behind a ſloping canal ſixteen yards long, and three feet broad and deep. This leads to an alcove, which is five feet broad, ſix feet high, and ſeven feet long. At this alcove begins another canal, narrower than the former, and leading to the higheſt cavern. In the ſame manner all the reſt are built; you find neither ſculptures nor paintings in them.

After viſiting theſe caverns, I went to *Harié*, a village about a mile and a half diſtant from the monaſtery. I viſited the commandant, or *Sheik*, who, after preſenting me with coffee, led me into a fine ſepulchral cavern cut in the rock. This cavern is twenty-three feet and a half in length, ſix in height, and ſixteen in breadth; it reſts on four ſquare pillars of two feet diameter, and on them are two male and two female figures in baſſo relievo. The remaining part of theſe pillars is full of hieroglyphics. The ceiling is worked in compartments, and ſeveral human figures are chiſſeled in it, which are painted over with various well-preſerved colours. On the right and left you ſee human figures in baſſo relievo. Out of this firſt chamber, you go into a ſecond, which is fifteen feet long, ten feet broad, and ſeven high, without pillars, figures, or hieroglyphs. Here is a tomb cut in the rock eight feet long, three broad, and ten high, and from thence the canal leads to another chamber. Round this cavern there are eight others, but they are all ſmaller, and cut in the rock without any ornaments. The rock itſelf conſiſts of

a maſs of little round ſtones, of the ſize and figure of peaſe and lentils, which cohere ſo faſt, that they will break ſooner than ſeparate. About a mile from hence, at the foot of the mountain, are ſome pieces of a ruined temple. The *Sheik* told me, that fifteen miles from thence, two gigantic mutilated ſtatues lay half buried in the ſand.

THE 23d I went to *Baſkier*, and from thence to *Madfuné*, i. e. the buried town, which is about nine miles diſtant from *Baſkier*. This village is built on the ruins of an ancient town, which lay at the foot of the eaſtern mountains. About the diſtance of three muſket ſhot to the ſouthward of this village, you find a temple, or, as the *Arabians* call it, *Birbe* *, almoſt entire; but it is buried in the ſand up to the vaults. I entered at the window, after getting the rubbiſh cleared away from before it. This temple is one hundred and thirty-two feet

* This *Birbé* contains the ruins of the ancient city of *Abydus*, the famous ſepulchre of *Oſiris* and the *Memnonium*. The *Egyptians* called a temple Π-ερφει *(Perphei)* which is very nearly related to the *Arabic* word *Birbé* or *Berbe*. *F.*

in length, and fifty-two in breadth; the ceiling reſts on four rows of eleven pillars; each of theſe columns is three feet in diameter; the capitals, which are ſculptured and of the *Corinthian* order, are three feet eight inches high. The whole temple is painted with various colours on a ſky blue ground, and ornamented with human figures and hieroglyphs. Each of the ſtones in the ceiling is fourteen feet long, four feet eight inches broad, and two feet three inches thick.

NEAR this temple you ſee the ruins of a gigantic ſtatue, and of two obeliſks, one of red, the other of black granite. At the foot of the mountain are many ſepulchral columns, ornamented with figures and inſcriptions cut in the walls. About a day's journey from hence, and to the weſtward behind the mountains, there is an ancient town according to the accounts of the *Arabians*, which they call *Shunaité—Ezzebibé*, and where they told me, there was an almoſt entire temple. If I could have prevailed on them to conduct me thither,

I ſhould

I ſhould have enquired into the truth of this account.

FROM the village *Baſkier*, you come to *Farſhiut*, which lies fifteen miles from it. On the road, you ſee the villages *Elgenenné*, *Beliénes*, *Cumé Batiſhete*, *Cumé Yacub*, *Cumé el Megianine*, and *Cumé Elamar*, all about three miles from each other, and built on the ruins of ancient towns, or of the remaining pieces of ſome temples.

FROM *Farſhiut*, leaving *Bageora* to the left, you come to the village *How*, built on the ruins of the ancient town of *Oxyrynchus* *. You meet with no antiquities there, except ſome pieces of columns. From this village we proceeded to *Senapſé*, where we paſſed the night, and from thence in one day we came to *Dandera*.

* *Oxyrynchus*, by the teſtimony of *Strabo*, *Pliny*, *Ptolemæus*, &c. was a town of the *Heptanomis*, not far from the lake *Mœris*, above one hundred and ninety miles lower than the village *How*, which ſtands on the ruins of *Dioſpolis Parva*. See *D'Anville's Memoire ſur l'Egypte*, and his map of *Egypt*. F.

THE village of *Dandera* is built of the rubbiſh of *Tentyris*, the capital of the *Dromus* or diſtrict of that name. This town was five or ſix miles in circumference, if we may judge from what remains of its walls and gates. There are two temples in the ruins, one ſacred to *Iſis*, the other to *Venus*. The latter is entirely buried in rubbiſh, and though one may get in from the top, yet it is impoſſible to draw, or to meaſure it, on account of the earth and rubbiſh with which it is filled. On one ſide of this temple are ſome *Greek* letters, which I take to be the remains of ſome inſcriptions in that language, and accordingly ſuppoſe, * that this temple was built in the times of the *Ptolemies*, or *Greeks*.

ABOUT ſixty yards ſouth weſt of this temple, lies that of *Iſis*. The firſt thing that ſtrikes one in it, is a fine *portal* ſixty-nine feet high, thirty-ſix broad, and thirty-

* The author's ſuppoſition goes too far here, for the very architecture of this temple ſhews ſufficiently, that it is of a much older date than the times of the *Ptolemies*; but theſe princes frequently repaired the ancient decaying temples, for which benefaction the *Egyptians* complimented them with inſcriptions. *F.*

one

one thick. A beautiful cornice ſurrounds it entirely. Under this portico, and immediately above the door, which is twenty feet high, and ten wide, you ſee a globe by way of ornament, ſupported by two fiſh reſembling lampries, which appear in a field azure, like two expanded wings. The portal is covered with hieroglyphs from top to bottom. Through this porch you enter a ſpacious court filled with broken columns; oppoſite to the temple, which is in the middle of this court, twelve of them are ſtill ſtanding, and ſupport the remaining part of the ceiling. The front of this temple is one hundred and twenty-nine feet long, eighty-two broad, and ſeventy high; the back meaſures one hundred and ſixty feet in length, one hundred and eight in breadth, and its height is the ſame with that of the front. The exterior walls are full of *Egyptian* divinities in a kind of baſſo relievo, and with hieroglyphics. A very fine cornice ſurrounds it, and eight lions heads form the gutters on the roof. There are three on each ſide, and two on the hindmoſt.

At firſt, you enter a large hall, one hundred and twelve feet long, ſixty feet high, and fifty feet broad. The ceiling is ſupported by ſix rows of columns, four in each row; the firſt of theſe columns is fifty-two feet long, and its circumference twenty-three. The capitals are made in form of four female heads, whoſe backs lean againſt each other. The walls of this hall are ornamented with a prodigious number of figures of animals, *Egyptian* deities and hieroglyphs. The ceiling, of which the ſtones are from eight to ten feet long, ſeven broad, and two thick, is painted, and while the mortar was wet; the colours are now as vivid as if they had but juſt been laid on. Out of this hall I entered another ſquare one, whoſe ceiling reſts on ſix columns, of which three ſtand on each ſide. They are of the ſame form and height as the preceding, but not of the ſame thickneſs. This hall meaſures forty-two feet in length, and forty-one in breadth. From this hall, you come into four chambers which have no light but what enters at the door, and through an air hole in the ceiling. The firſt of theſe chambers is

ſixty-

ſixty-three feet in length, and eighteen in breadth; the reſt are forty-three in length, and ſeventeen in breadth. The walls of theſe rooms are painted, and full of hieroglyphic inſcriptions.

Out of the laſt room I came into a corridor, twelve feet long, and three broad, that led to a winding ſtair-caſe by which we can mount upon the flat roof. There you likewiſe find a very dark room, eighteen feet long, eleven broad, and nine high; it is built above the vault of the great hall, and ornamented with the figures of many *Egyptian* deities in baſſo relievo. On the ceiling of this room, is the figure of a giant likewiſe in relievo, with his arms and legs ſtretched out. The ſtair-caſe which I mentioned has nothing particular, only that five or ſix of its ſteps are cut out of a ſingle ſtone, and which are very eaſy to mount, being only four inches high.

The fields round *Tentyris* were watered by a very fine canal, which ran paſt the town. If we judge by the remaining monuments which are beſt preſerved, we may

may juſtly look upon it as one of the fineſt towns in *Upper Egypt*. The village of *Dandera* which ſtands in its place, is very pleaſant: it has abundance of different ſorts of fruit, ſuch as oranges, lemons, apricots, and dates yielding a great deal of wine, which is bought by the *Coptes*.

CHAP. III.

Ruins of Thebes, *and of the temple at* Hermonthis—*Remains of ancient monuments in thoſe parts*—Syene *and* Apollinopolis.

FROM *Dandera* I went to the village of *Tur*, and in the way paſſed by another called *Aramié*. This is remarkable, becauſe its inhabitants are great thieves, and their houſes are built of pots, which they have placed above one another, and combined with clay.

AT *Tur* I croſſed the *Nile*, and went to a village named *Kous*, about three miles diſtant from the former. The *Turks*, who run away from *Cairo*, take refuge there. It lies on the eaſtern bank of the *Nile*, and

is

is built on the ruins of the city of *Kous* *. In and about this village, you ſee nothing but broken marble columns; I likewiſe found two walls of free ſtone there, which are nine feet aſunder; the height of theſe walls is fifteen feet, and the length thirty-ſix. They ſtill keep the remains of a ceiling on which the *Arabians* have built a *Minaret*, or little turret, ſuch as is upon their moſques. Every thing is ſo much disfigured, that it cannot be determined whether theſe ruins are of a temple, or of a tomb. At the top of one the walls are the remains of a cornice, below which there is a globe ſupported by two fiſh like lampries, the ſame as at *Dandera*. On the wall which is on the north ſide, I found the following remains of a *Greek* inſcription, which I have copied:

——ΣΙΛΙΣΣΑ. ΚΛΕΟΠΑ-
ΤΡΑ. ΚΑΙ. ΒΑΣΙΛΕΥΣ
ΠΤΟΛΕΜΑΙΟΣ.

* Our accurate traveller, the late Biſhop *Pococke*, places *Apollinopolis Parva* on the ſpot where *Kous* now ſtands; this poſition is confirmed by the derivation of the *Coptic* name, and the words of *Strabo*, who ſays it lay between *Coptos* and *Thebes*. F.

ΘΕΟΙ.

ΘΕΟΙ. ΜΕΓΑΛΟΙ
ΦΙΛΟΜΗΤΟΡΕΣ.
—ΜΕΓΙΣΤΟΙΣ. ΚΑΙ. ΤΟΙΣ.
ΣΥΝΝΑΟΙΣ. ΘΕΟΙΣ.

From *Kous* I went to *Luxor*, which is about twenty miles diſtant; this village is built on the ruins of ancient *Thebes*: that city, once ſo famous for its magnificent buildings, now offers only ſome vaſt heaps of ruins to the eye of the traveller. The firſt things you ſee are two obeliſks of red granite, ſtanding on the north ſide about fifty feet aſunder. They are fifty-eight feet high, and at the bottom eight feet broad. Not far from theſe obeliſks, in the ſame line, you ſee two coloſſal female ſtatues of beautiful black marble, ſtanding near a gate, and buried in the ground to above their middle; the part which is above ground, is fifteen feet high. Through this gate you enter a ſtreet of the village of *Luxor*, which ends at a great hall; in this hall are two rows of columns, each of which is twenty-four feet high. They are compoſed of many ſtones, and ſupport the reſt of the ceiling. Out of this hall one enters another,

another, in which there are four rows of columns, eight in each; they are all twenty-one feet in circumference.

From hence, paſſing over many heaps of ruins, I came to another building, of which only three rooms can be entered, the reſt being filled with ſand. There are many figures in baſſo relievo, and abundance of hieroglyphics. From thence you deſcend to the remains of a fine elevated road of free ſtone, and go on it to a caſtle, which lies above a mile off *Luxor*. The caſtle is entered through an avenue, ornamented with figures of the *Sphinx* and other animals. There are forty-five on each ſide, but ſo disfigured, that they cannot be diſtinguiſhed; there you alſo ſee two fine heads ſeparated from their bodies; the one is an elephant's, the other a horſe's head. The avenue leads to a gate, which is ſtill in very good condition; it is ſeventy feet high, fifty-two feet wide, and forty-one feet thick. There were three more gates like this, but neither ſo high nor ſo wide, with figures of animals on both ſides, but not of the ſame length as the preceding

one. These four gates fronted the four cardinal points, and led to a palace of which nothing but a beautiful hall remains. Six rows of twenty-eight columns each, support a part of the ceiling; their capitals, which are of a mixed order, are well wrought. The columns are not all of an equal thickness, twelve of the middlemost are thirty-one feet in circumference, the others twenty-eight. They consist of several pieces, and are covered with hieroglyphic figures and characters. Above this saloon, you find two rooms separated by a partition wall, in form of a balustrade. Near the saloon, you see two colossal statues of red granite; they have swords by their sides, and are covered from top to bottom with hieroglyphs.

From the eastern gate you perceive three obelisks of red granite, two of which are standing, but the third is fallen and broken in several places. These obelisks are fifty feet high, and seven feet broad. About twenty-four yards eastward, I found a fine marble fountain, two hundred and fifty feet in circuit, which has water all the year. A little

A little higher are the ruins of a palace, conſiſting in a ſaloon. There are four rows of ſix columns in it, ſupporting a ceiling, above which are four rooms, ornamented with figures and characters in hieroglyphics. Round this palace is a number of columns fallen on the ground, and many of them broken in ſeveral pieces.

THE tombs of the kings of *Thebes* are about four miles and half from hence: they are hewn in the rock, painted, and full of figures in baſſo relievo. The *Arabs* ſometimes find ſepulchral urns in thoſe tombs, containing a ſubſtance of a grey colour, which I have ſeen. This powder they preſerve carefully, and think it has the quality of converting other metals into gold. About three miles from *Luxor* lies the village of *Karnac*, and a mile and a half from thence, near the mountains, are the ruins of a palace conſiſting of twenty-eight columns, and ſome pieces of the ceiling, which they ſupported. The fore part of this palace reſts on eight thick quadrangular pillars, hewn at the top in the form of a buſt, four of them repreſent men; and

the other four, women. In theſe ruins are a thigh, leg, and foot of beautiful marble; this piece is eight feet long, and may perhaps be part of the famous ſtatue of *Memnon* *.

In the mountain are many ſepulchral caverns of two ſtories high; thoſe in the firſt ſtory are hewn in rock ſtone, and their ceilings reſt on two thick quadrangular pillars, which with the reſt of the cavern are all covered with hieroglyphs; thoſe in the upper ſtory are cut in ſand ſtone, and narrower than the lower ones. A blue cornice goes quite round them, and they are white waſhed with gypſum, on which are painted ſeveral figures of ſaints; at the end of theſe caverns is a hollow or niche made in the wall, in which a ſmall ſtatue might

* The author is wrong as to this pretended ſtatue of *Memnon*, for the coloſſal figure, on whoſe legs the late Biſhop *Pococke* and Capt. *Norden* diſcovered ſo many inſcriptions, engraved by the votaries of this divinity in the firſt and ſecond centuries of the Chriſtian æra, is proved inconteſtably to be the celebrated figure of *Memnon*, and which was demoliſhed by *Cambyſes*. The late *Prof. Jablonſki* has given upon that ſubject, his excellent *Syntagma de Memnone Græcorum et Ægyptiorum*. Francfurt, 4to. F.

be

be placed, and it is from thence conjectured, that ſome Chriſtian hermits, full of horror at Paganiſm, loathing to dwell in the lower caverns, made the upper ones. At a ſhort diſtance due eaſt of this palace, are two coloſſal ſtatues on pedeſtals, in a bent attitude, as if they were going to ſit down. They are ſixty feet high, their heads and arms have been broken by the *Arabs*; theſe people call one of theſe ſtatues *Chiama*, the other *Tama* *; and it appears from the breaſts of the latter, that it is meant to repreſent a woman.

About a mile ſouth weſt of *Karnac* are the ruins of *Medinat Habu*, i. e. the town of *Habu*, built by the *Arabians*. Here are the remains of a magnificent palace, whoſe entrance lay to the eaſtward. At firſt you enter a court, one hundred and ſixty-two feet broad, and eighty-one feet long. The front of the palace is one hundred and eighty feet wide, and thirty-ſix feet high; on each ſide is a column in

* Theſe two ſtatues are likewiſe mentioned by *Vanolet*, in his *Nouvelle Relation en forme de Journal d'un Voyage en Egypte* 1677. p. 411.

granite, of the *Corinthian* order * ; the gate is ten feet thick, eighteen feet high, and eight feet wide. Out of this gate, you enter another court, fifty-ſix feet ſquare, and out of this into another, which like the others is filled with broken pieces of columns. On the ſides are ſeveral decayed rooms, in which the walls are covered with figures of men and women, and with hieroglyphs : behind this court are two gates, a greater and a leſſer ; the latter leads to five dark rooms, half full of ſand, in one of which is a tomb of red granite, ſeven feet long, three broad, and three and a half high : the great gate opens into a court filled with broken columns, and other rubbiſh. From hence one perceives the front of a peculiar building, one hundred and eighty feet broad, and one hundred and ſeventy feet high. The gate in the middle is thirty feet thick, twenty feet high, and

* When our author mentions the *Corinthian* order, in the ancient *Egyptian* buildings, it muſt not be taken in too literal a ſenſe : he means only, that ſome of the parts have a diſtant relation to thoſe of the *Corinthian* order ; whoſoever has ſeen the remains of the *Egyptian* temples, as repreſented by Biſhop *Pococke*, *Norden*, and *Wood*, will never doubt a moment of this ! *F.*

ten

ten feet wide. This front is built of great pieces of free ſtone; and from thence you enter a court which is one hundred and twelve feet ſquare. On the left ſide are four upright white marble ſtatues, and on the right three rooms falling into ruins. Out of this court, through a gate ſomewhat lower than the former, is a ſaloon one hundred and twelve feet wide, and eighty-one feet deep. On both ſides, and behind it, are covered walks; that behind, conſiſts of a row of eight columns of eight feet in diameter, and of another row of ſix thick pillars, which ſupport a *balcony* *. From the pedeſtals and the capitals ſcattered in the middle of the ſaloon, and likewiſe from the poſition of ten remaining columns of the *Corinthian* order, whoſe fuſts conſiſt of a ſingle piece, we may conclude that there were three rows, each of nine columns. They meaſured three feet in diameter, and thirty feet in height.

NINE miles ſouth weſt of *Habu* are the remains of a temple in the ancient town

* Thoſe on the ſides conſiſt only of four columns each of the ſame ſhape, ſupporting likewiſe a balcony.

of *Hermonthis*. You enter through a gate, which is ſeven feet wide, and twenty feet high. The firſt apartment extends ſix feet, the ſecond twenty, and the third five. The height of this building is every where thirty-five feet, and the breadth fifteen; you go up to the top by a winding ſtair-caſe. Before the temple are many columns lying, and eight ſtanding, with their capitals. They are forty feet high, and ſeven in diameter. Cloſe to it is a fine baſon laid with free ſtone, forty feet long, and thirty broad; in the middle was a column, of which only one half remains upright *. About forty yards from this baſon to the ſouth eaſt are the ruins of a temple, of which nothing remains beſide the altar, which is built in form of a ſhell. There are ſix niches in the wall, in which the ſtatues of their divinities formerly were placed: the ſpace round the altar is quite filled with the ruins of many columns of red granite.

AFTER I had ſeen the ruins of *Thebes* and of *Hermonthis*, I went on board my

* This baſon and its pillar are the remains of the *Nilometrium* at *Hermonthis* mentioned by *Ariſtides* in his *Egypt*. Biſhop *Pococke* ſaw it likewiſe. *F.*

bark,

bark, and proceeded to *Aſſena* *. This town is not built on the declivity of a hill, as *Thevenot* reports, according to the information of the Capuchin friar *Prothais*; but it is ſituated in a plain above four miles from the neareſt hills. Here are the remains of a dyke of free ſtones, and of a temple, whoſe front meaſures one hundred and ſixteen feet in length, and ſixty-two in breadth; and half of it being buried in the ſand, its height is only thirty-five feet above ground. Above the door is a globe ſupported by two fiſh like lampries, † the ſame as at *Tentyris* and *Thebes*. The inſide of this temple was one hundred and two feet long, and fifty feet broad; it is full of relievo-figures, and hieroglyphic characters. In the middle of the temple are four rows of ſix columns each. They are thirty-five

* The village of *Aſna* or *Aſſena*, is built upon the ſpot where *Latopolis* was ſituated. See *D'Anville's Memoire ſur l'Egypte*; alſo conſult *Antonini Itinerarium*, *Ptolemy*, and *Strabo*. F

† It is highly probable, that theſe fiſh repreſent the *Kaſhive*, a fiſh of the *Nile*, which Dr. *Linnæus* calls *Mormyrus Anguillodes*, and which perhaps was one of the ancient ſacred fiſh, moſt likely the [illegible] *Phagnus*. But poſſibly it is the *Cha[illegible]* which is the *Silurus Anguillaris* of D[illegible] *Li*

feet high without their capitals, and eighteen in circumference; they ſupport a ceiling painted with various colours in good preſervation. In this town there are about two hundred *Coptic* families under the care of ſixteen prieſts, who hardly know how to write their own names.

A MILE and a half ſouth weſt of this place, is the monaſtery of the martyrs, ſaid to have been built by St. *Helen*; it looks wretched and very naſty. The walls are built of clay and mud, and prove that they do not belong to the identical building erected by the empreſs. The church is ſmall and ugly; the vaults are very bad, and wretchedly bedaubed with paints. In the court are five ſtones in the wall, of eight inches ſquare; and on each of them are ſome *Greek* letters, now illegible. The *Arabs* aſſure us, that beyond the mountains on the eaſt ſide of the river, are the remains of an ancient town and of a temple, which I could not ſee, becauſe none of them would conduct me thither.

FROM

FROM *Aſſena* I went to *Utfu*, which is twenty-ſeven miles higher; this is the ancient town of *Apollinopolis Magna, vel Superior*. On both ſides of the river *Nile* are ruins of ancient towns and temples. In the eaſtern ridge of mountains is a quarry, whence the ancient *Egyptians* took the ſtones of which they erected their great building. There are ſtill ſome columns and ſtones half hewn out. The village of *Utfu* is riſen from the ruins of *Apollinopolis*; there are ſtill the remains of a temple, into which one cannot enter, becauſe it is ſo full of earth and rubbiſh. Its external ſide had one hundred and eighteen feet in breadth; the other ſides, which are one hundred and ſixty-nine feet long, reach to the principal ſides of the temple, which is two hundred feet broad, and ſeventy feet high.

EGYPT is ſo much ſtraitened here by the ridges of mountains on both ſides the river, that its breadth at the utmoſt amounts but to five miles. Theſe mountains come nearer and nearer, till they join at *Eſſuan*, only leaving a paſſage between them for the *Nile*;

Nile; and in the middle of this paſſage is the firſt cataract. From *Utfu* to *Eſſuan* * they reckon forty-five miles by land, but to my great diſappointment I could not go thither, being prevented by the almoſt continual hoſtilities of the *Arabs* in theſe parts.

CHAP. IV.

Journey into Thebais—Akmin, *or the ancient* Panopolis—*Serpent at* Eridy—*Convent of St.* Senodius.

HAVING nothing farther to ſee in *Upper Egypt*, I returned to *Girge*. I ſtaid ſometime at the village called *Kenne* †, about twenty-four miles below *Kous*, on the eaſtern ſide of the *Nile*. At this place you ſee the ruins of a temple, of which only a few broken columns remain. I again went on board the bark, after paſſing half a day in the fields, and arrived at *Girgé*, which is now the capital of the province of *Thebais*. There is nothing remarkable

* This place is the ancient *Syene*.

† *Kenné* is the ancient city of Κανωπος, which *Herodotus* calls Νεα. *Fo*

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in this town, and it will ſoon be wholly forgotten, unleſs the *Nile*, which has already carried away part of it, alters its courſe.

From *Girgé* I went by land to *Elmenichie*, which is built on the ruins of an ancient town. There are no ancient monuments, except a few broken columns, and the remains of a fine dyke of free ſtones. The ſame evening I arrived at *Akmin*, a great village ſtanding on the ruins of the ancient *Panopolis*, and partly built of the pieces of granite, that once formed its ſtately edifices. The ſtreets are all in ſtrait lines, and between *Cairo* and the cataracts there is not a ſingle place built of ſtones, and with any regularity, like this. How greatly fallen is this country from its ancient ſtate! *Thebais*, once the pride of the world, is now full of huts built up of ſtraw, and cemented by mud!

This province extends one hundred and eighty miles from *Girgé* to the cataracts: it is fertile in corn and ſugar, but they cannot make uſe of all the land, becauſe the torrents which pour down from the moun-

mountains, bury a great part of it in ſand. The commander, who is a *Bey* from *Cairo*, and has formerly been a *Baſhaw*, has nothing to command there. The *Arabs*, who are the maſters of *Upper Egypt*, are ſo numerous, ſo well provided with money, and ſo much united among themſelves, when they are to fight the troops ſent from *Cairo*, that the latter never venture to attack them. Thoſe *Arabs*, who are obliged to ſend their goods for ſale to *Cairo*, pay the Grand Signior a regular tax for their land; thoſe who are not under the ſame circumſtances pay nothing.

When the *Bey* of *Girgé* has ſomething to tell the chiefs of the *Arabs* in private from the Divan at *Cairo*, he ſends them word that they are to come to him. They immediately ſend one of their number with two thouſand horſemen to a certain place deſtined for thoſe interviews; theſe troops form a ring round him, into which the *Bey* comes with a train of only twelve perſons, and after the interview is over, each returns to his home.

At *Girgé* and at *Akmin* there are miſſionaries of the order of S. *Francis*, maintained by the *Congregatio de Propaganda*, in order to convert the numerous *Coptes* of thoſe places. At *Akmin* are the remains of two temples, conſiſting of ſtones twenty feet long, and ten feet broad. They are painted, and full of hieroglyphs. On one ſtone there is a *Greek* inſcription of four lines, of which the firſt and laſt are almoſt totally, and the others partly defaced. The ſterile women at *Akmin* make water on this ſtone, hoping to recover their fertility by that means. From *Akmin* I went to *Gau*, which is twenty-one miles diſtant; the *Nile* has already carried away the fourth part of this great village, which lies on the eaſtern ſhore. About half way, you find ſcattered coffins cut in ſtone, which the travellers make uſe of as troughs or ciſterns to water their horſes at; and a coloſſal ſtatue of rock ſtone, which is ſo disfigured, that it does not deſerve to be drawn. At the foot of the mountain are many quarries, which are looked upon as grottoes. The ſtones are white, and have a fine poliſh.

In the village *Gau*, fourteen columns are ſtill preſerved ſtanding, and full of hieroglyphic figures. There are alſo the remains of a dyke made of free ſtone, and a wall which when the *Nile* is low, appears even with the water's edge: from hence it may be conjectured, that there was a bridge at this place formerly *.

About two miles north of this village you meet with many caverns or quarries; ſome quite full of ſand, ſome half decayed, and ſome in a pretty good condition. I ſaw ſeveral very ſpacious, and one in particular appeared to me bigger than the palace of *Soubiſe*. You enter into it through ſeven irregular gates; it is not equally wide every where, its height is twenty feet, and the vault is ſupported by eighteen pillars very irregularly placed. A part of the vault is fallen down, and they have cut a ſtone twenty feet long, and twelve broad out of

* Or perhaps a key, becauſe a bridge over the *Nile* would be ſuch a curioſity, as could not have eſcaped the notice of the ancient writers, who have often obſerved other buildings of leſs importance. *F.*

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the ruins, but have not removed it, probably on account of its weight.

About ſeven or eight miles from *Gau*, on the eaſt ſide of the *Nile*, lies the village of *Eridy*, where a *Sheik* of the ſame name reſides. It is famous throughout *Egypt* on account of a ſnake, of which they relate miraculous ſtories, and which many people believe to be the devil, baniſhed into the mountains of *Upper Egypt* by the angel *Raphael* to prevent his ſtrangling young *Tobias*, as he had done with the ſix former huſbands which his bride had married. The *Sheik* keeps this ſerpent in his poſſeſſion, as his predeceſſors have done before him time immemorial. It is two feet long, and about an inch thick, the ſkin is ſmooth and reddiſh; it plays with thoſe who take it in their hands, without doing them the leaſt harm, and twines round their arms and legs. It is ſingular, that it likes women more than men, and when it ſees a woman will creep up to her neck, get into the boſom, and from thence under the ſhift. They allow it this liberty, as it is believed to be an angel. In honour of this ſerpent,

they hold an annual feſtival. The people on this occaſion meet here from ſixty miles round, and they flock in ſuch numbers, and give ſo many alms, that above ſixty oxen and two hundred ſheep are killed to give them a meal. They relate many fables of this ſnake, which is perfectly well taught to do its part. I was told that the *Sheik* could cut it in pieces at night, and be ſure to find it whole and ſound the next morning. From curioſity I aſked him whether it was true that he could do ſo, and on his anſwering in the affirmative, I offered him ten *Zecchini* to perform this miracle before me, but with this condition, that I ſhould keep the pieces of the ſnake till they united again; and that if this did not happen at the proper time, I ſhould not be obliged to pay him. But he would not agree to it, and his excuſe was, that the angel (for thus he called the ſerpent) would be provoked by ſuch a bargain.

In the mountains near *Eridy* are ten or twelve ſepulchral caverns. There are alſo many heaps of ruins, which according to the report of the *Coptes* are the remains of

of the ancient town of *Irzy*. Twelve miles from thence, at the foot of the mountain which lies eaſt of *Akmin*, you find the monaſtery of S. *Senodius*, built near the ruins of an ancient town, ſuppoſed to be *Adribe*. This monaſtery lies cloſe to a deep ditch, that receives its water from two canals, and which keeps very well in it all they ear round.

This, and the two monaſteries of St. *Anthony* and St. *Paul*, are the cleanlieſt in all *Upper Egypt*. This of St. *Senodius* is built of free-ſtone, and of an oblong quadrangular; it is one hundred and thirty feet long, one hundred and twenty feet broad, and fifty feet high, and has a cornice which goes quite round it. Its greateſt ſides have two rows of one and twenty windows each, all cloſed up; on the other ſides there are only nine windows in each row; five doors on the weſt ſide were the entrance to it, but now they are all cloſed up, and you go into the monaſtery through a little double door on the ſouth ſide, whoſe leaves are covered with iron plates. The church is quite decayed, there are ſtill fourteen columns in

it, ſome of ſtone, the reſt of bricks, covered with gypſum, and which ſupport the ceiling. The choir, which is preſerved, contains three altars, but hath nothing remarkable. Only three monks inhabit this convent, and they have very wretched habitations. There is likewiſe a deep and wide well in it, of bricks, whoſe water riſes and falls like the *Nile*, though the convent is above three miles from the river. However, this riſing and falling of the well, which the monks and the *Coptes* look upon as a miracle wrought by *Dioſcorus*, whilſt he ſtaid in this monaſtery, ariſes from a communication with the canal, which, as I have already obſerved, gets its water from the *Nile*, and ſo provides this well with it. Having dined with theſe friars, I returned to *Akmin*, which is only four or five miles diſtant from the convent.

CHAP.

CHAP. V.

Trees, herbs, and minerals in Thebais—*Convents of St.* Anthony *and St.* Paul.

SOME *Arabs* at *Akmin* having aſſured me, that at three days journey beyond the eaſtern mountains, I ſhould find woods and ſcarce plants, I ſet out on the 29th of *March* in ſearch of them. I took two *Arabs* and two camels with me, and in the evening arrived at a *Coptic* convent called *Deir Habubakome*, where I paſſed the night. On the 30th, after climbing up the mountain, which is very ſteep, and in which there are ſeveral quarries of marble of different colours, we proceeded to the north-eaſt through ſtony plains and the beds of torrents, and ſtopped in a torrent at five o'clock in the evening, which the *Arabs* call the torrent of the *Camel*.

The 31ſt we ſet out by break of day, and always went on in the ſame direction. In the evening we came to a torrent called

Berkené, and paſſed the night there under ſome *Sial* trees. On the road I found much chalk, but no plants.

The firſt of *April* we went two hours eaſtward, and deſcended into a vaſt torrent, ſhut up with high and ſteep mountains, called *Macanaeb Bibé* by the *Arabs*. This vale is broader than the *Rhone*, and the torrent in it falls into the *Nile* below *Girgé* *. In this vale you find a few *Sial* trees, ſome mugwort or *Artemiſia*, and ſome wild ſorrel, which is the food of antelopes. From hence we continued our journey north-eaſt, and afterwards north, till the night ſet in, which we paſſed in another torrent not ſo broad as the preceding; it is called *el Bumé*, and we here found a quarry of red marble, and another of gypſum.

On the ſecond we went northward for three hours, and then north-weſt for the

* According to *M. D'Anville*'s map of *Egypt*, it joins the *Nile* oppoſite *Siut* or *Oſiot*, which he thinks ſtands on the ſpot where the ancient town of *Lycopolis* formerly was. *F.*

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ſame ſpace of time. We deſcended about noon into a great torrent, called *Macané el Siuti* by the *Arabs*; in which we found ſome herbage, and a peculiar ſort of *Broom* (Geniſta). We ſtopped here to let our camels graze; and, in the mean while, I collected a mineral ſalt, which only differs from *plumoſe Alum* in its more ſaline taſte, and fibres, which can eaſily be ſeparated. We made uſe of it to ſalt the fleſh of a wild goat, which we ſhot this morning. This ſalt is with difficulty diſſolved in cold water, which gives it a white colour; it has a refreſhing quality, and is a good remedy againſt inflammations in the throat. It is generated from a white liquid, which looks like milk, has ſome aluminous quality, and is found in the crevices and chinks of the rock.

After the camels had grazed, we continued our journey in this valley, and did not come out of it till the 4th; when we climbed up the mountains lying to the north-eaſt. At noon we arrived on a plain

called *Karrubi*, filled with pebbles, of which they make ſnuff-boxes and handles for knives.

On the eaſt ſide of this plain you ſee a long ridge of mountains, having various names, and forming in the middle a mountain like a round roof, which the *Arabs* call *Gebel Ducan*, i. e. the *Tobacco* mountain. Behind this mountain, appears the ſummit of another, called *Gebel ez Zeit*, or the mountain of oil, becauſe they find a great deal of *Petroleum* or *Mountain Oil* there. We left this plain at break of day, when we deſcended into the valley *el Kauri*, which extends to the *Red Sea*.

The next morning being the 5th of *April*, we proceeded north, and continued going on in that direction the whole day, leaving the *Tobacco* mountain on the right. We got many pieces of porphyry, ſome of them finer than the reſt, and ſulphur ſublimated by ſubterraneous fires, covering the ſurface of the ground and the pebbles; we

we likewiſe ſaw ſome pieces of granite. We deſcended into the torrent *Habahal*, and there paſſed the night.

The 6th we went on northward, and after croſſing a little plain covered with ſulphur, the ſmell of which is very diſagreeable, we arrived at two o'clock in the afternoon at the torrent *Tarfé*, which extends to the village of *Charrone* on the eaſtern ſhore of the *Nile*. The remaining part of the day we continued our journey eaſtward; and there being more *Sial-trees* *, broom, and other plants in this torrent,

* The deſerts in the neighbourhood of *Egypt* are ſometimes in low places covered with plants, which commonly are called *Acaciæ: Sicard*, in the *Nouveaux Memoires des Miſſions*, Tom. v. p. 220. mentions four different ſpecies of it, viz. 1. the *Sont* or *Sant*; 2. the *Seiſſaban* or *Seſban*; 3. the *Sial*; and 4. the *Sethene*. Theſe plants belong, according to Dr. *Linnæus*'s ſyſtem, to the *Mimoſa* and the *Æſchynomene*; for the *Sial* ſeems to be the *Mimoſa Nilotica*, Linn. and the *Seiſſaban* or *Seſban* is the *Æſchynomene Seſban*. What the other *Ægyptian Acacias* are, is not ſo eaſily to be determined, and will remain unknown till an able naturaliſt, well acquainted with all the branches of claſſical learning, and a competent knowledge of the modern

torrent, than in the preceding ones, my guides gave me joy to my arrival; they told me this was the place they had promiſed to bring me to, and required a reward. This addreſs ſurpriſed me, but it was too late to repent; I was obliged to content myſelf with what I had ſeen, as I could not get any thing better.

After collecting ſome plants here, and filling four leather budgets with bad water, there being no better to be had, I proceeded to the convent of St. *Anthony*, at the foot of mount *Kobzim*, and arrived there on the 9th, at ten o'clock in the morning. For two days I travelled on exceſſive rugged mountains, and croſſed the famous plain of *Chariots*, or of *Araban*, to

eaſtern languages viſits *Egypt*, and re-examines all the *Egyptian* plants. It would be a very laudable and uſeful undertaking, if a gentleman qualified in the manner pointed out, and with a ſkill of drawing, or accompanied by draughtſmen, made a claſſical journey relative to natural hiſtory through *Greece*, *Aſia minor*, *Syria*, and *Egypt*: for this would be the only means to aſcertain what the ancients meant by their names of plants; as many of theſe names are ſtill preſerved in the modern *Greek*, *Arabic*, and *Syriac* languages. *F.*

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the northward of which you ſee only the mountains of *Aſkar*, where are the ruins of three monaſteries, called *Deir Berdet*, *Deir Bakite*, and *Deir Anna*.

HAVING reſted a little before the convent, I perceived a monk in the window, and I informed him of the reaſons that brought me hither. After the ſuperior was acquainted with this, they called to me from a trap door at the top of the convent, and I ſaw them letting down a rope for me to faſten round my middle. I was by this means drawn up and taken into the monaſtery, had a cell aſſigned to me, and was treated like a monk; that is, I received a portion of lentils and bad bread every morning and evening.

THIS monaſtery is a ſquare building, conſiſting of twenty-eight cells, an ugly dining-hall, a mill, an oven, and a kitchen, beſides two very filthy, little, and dark churches. Each of them is thirty feet long, and ſixteen feet broad. There are

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ſome bad paintings on the walls, now quite black from the fumes of incenſe. One of theſe churches is conſecrated to St. *Peter* and *Paul*, the other to St. *Anthony*. They are connected by a covered walk, above which there is a little ſteeple with a bell.

BETWEEN the churches and the kitchen is a ſquare tower, in which they have built a chapel. You go to this tower over a draw-bridge, reſting on an adjacent high piece of ground. Here they keep the ſacred veſſels, their proviſions, their books, and all that they hold valuable: this likewiſe is their refuge when they are attacked by the *Arabs*. There is a garden cloſe to the cells, which is about two hundred and ſixty yards long and one hundred and twenty broad. In it they cultivate dates, olives, St. John's bread, peaches, apricots, and vines, beſides many kitchen herbs. They likewiſe make wine, of which the monks drink on the four principal feſtivals in the year.

THE

The water of three very clear ſprings is conducted from the mountains into the garden, by means of three ſubterraneous vaults. This water is their common drink, and is alſo employed to water the garden, in which is built a chapel conſecrated to the hermit *Marcus*, containing two altars, one of which is deſtined for *European* prieſts.

The whole fraternity conſiſts of twenty-five friars, twelve of which are prieſts, and the reſt lay-brothers. They wear a white woollen ſhirt, a brown woollen gown, and a fur coat of black ſerge with wide ſleeves, a black calot which fits very cloſe to the head, a purple coloured worſted cap, ſurrounded by a blue and white ſtriped turban, a leather girdle, and red or black ſhoes. They have no ſtockings, and never uncover their heads.

Besides the vows of chaſtity, obedience, and poverty, they likewiſe make that of never eating any fleſh meat in the convent, but faſting all the year except *Saturdays*, *Sundays*, and *Eaſter*. They ſing their

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ſervice ſtanding, and leaning on a ſtick called *Taut*, which is formed like a T. At midnight they go into the church, ſleep in their clothes on mats of ſtraw, and before they go to reſt, proſtrate themſelves a hundred and fifty times on the ground, with extended arms. At each proſtration, which they call a penitence, they make the ſign of the croſs. Six of theſe friars wear the *Aſkim* * or angelic dreſs: it is made of very ſoft leather, and like a *Pallium*; but becauſe this dreſs obliges thoſe that wear it to much greater auſterities, (in particular they muſt at leaſt make three hundred proſtrations every evening before they go to bed) the abbot never gives it to any but whom he ſuppoſes capable of undergoing ſuch hardſhips. Theſe monks are very ſuperſtitious and ignorant. I know not whether they ſtrictly adhere to the rules of

* The word *Aſkim* is corrupted from the *Greek* χημα, which is commonly given to this kind of dreſs in the oriental churches, to which they prefix the *Arabic* article *al* or *el*, and contract it at laſt into *Aſkim*. *F.*

which

which they promiſe the obſervance, on being admitted as members of the order; but ſo much I know, that moſt of them waſte their time in ſearch of the philoſopher's ſtone, or writing bills which they pretend will cure the ſick. They get their proviſions from the village of *Buſhe* on the weſtern ſhore of the *Nile*.

THE 10th I went from hence to the monaſtery of St. *Paul*, going on north-eaſt, and croſſed the plain of *Chariots* or *Araban*, having mount *Kolzim* on my right, and the *Red Sea* before me. The plain is interſected by a vaſt number of torrents. There are alſo many places where they find earths and ochres of red, green, brown, and yellow colour. At the foot of mount *Kolzim* I ſaw three quarries, in which a good red, yellow, and black marble, breaks; and at a little diſtance from this, one where is a good granite. Theſe quarries ſupplied the old *Egyptians* with the beautiful marbles, which ornamented their buildings.

ABOUT

About four miles from thence, is a path acroſs the mountains, called *Akabé* by the *Arabians*. People can, by going this path on foot, come from the convent of St. *Anthony* to that of St. *Paul* in leſs than eight hours time; but thoſe who travel on horſeback are obliged to make a great circuit. After leaving the plain of *Chariots*, I came very near the *Red Sea*, I ſaw the mountains *Horeb* and *Sinai*, which appeared to be only forty-five miles diſtant. The ſea-ſhore is covered with ſhells of various kinds; there are alſo many kinds of corals and madrepores, and their branches are full of petrified ſhells.

After I had examined the petrifactions, I paſſed near the *Red Sea* through a very fatiguing ſandy part, and went to mount *Kolzim*, arriving on the 11th at noon in St. *Paul*'s convent, which the *Coptes* call the *Tyger* convent, becauſe they imagine that theſe animals made the tomb of the ſaint.

ſaint. St. *Jerom* attributes this kind office to two lions.

THIS convent lies on mount *Kolzim*, only ſeven or eight miles from the *Red Sea*. The friars took me in here, and treated me much in the ſame manner as at the convent of St. *Anthony*. The chief building is a quadrangle, but much leſs than that of the other monaſtery. The church (of which the cavern where St. *Paul* did penance makes a part) is thirty-two feet long and fourteen feet broad, and is very light. The walls ſeem to have been but lately repaired; there are ſome hiſtories of ſaints painted on them, and that of the tygers was not forgotten. On the wall of the altar are the remains of a *Greek* inſcription. The garden is planted with many fruit-trees, and likewiſe vines; and the friars plant as many kitchen herbs here as at St. *Anthony*. About forty yards from the monaſtery, is a rock which ſupplies it with a large fountain of water, for the friars drink, and watering their garden. The monks

are fourteen in number; among them are five prieſts, two of which wear the angelic dreſs, the reſt are lay-brothers.

THE 20th at noon I took leave of theſe friars. I had but little pleaſure from what I ſaw with them, there being nothing that could attract the curious, and ſtill leſs the devout. I croſſed terrible mountains, on which I ſaw nothing but marble and granite of different colours; I deſcended into many vallies, and climbed up many mountains, and after a very fatiguing journey of eight days I arrived at *Akmin* on the 20th, where I repoſed ſome little time in order to recover from the fatigue.

CHAP. VI.

Ruins of the Cities of Lycopolis *and* Antinoopolis—*Column of Emperor* Alexander Severus—*Triumphal Arch.*

THE 25th I continued my journey towards *Siut*, a great town about ninety miles diſtant from *Akmin*. It lies on the weſt

weſt ſide of the *Nile*, and is built on the ruins of *Lycopolis*. On the adjacent mountains one ſees the *Stable-Grotto*, which is a quarry ſomewhat leſs than that near *Gaû*. Between this place and the mountains, is a canal filled with water from the *Nile*. The *Arabs* in the neighbourhood ſay, this water has the extraordinary quality of reſtoring loſt virginity.

The 29th I travelled from *Siut* to *Manfelut*, which lies fifteen miles lower on the *Nile*. This town, which is the reſidence of the governor of the province, is one of the moſt conſiderable trading places in *Egypt*, on account of the linen manufactures there. I did not ſtop here long, becauſe there was nothing curious to be ſeen.

Six miles from *Manfelut*, are about fifty caverns in a mountain, which forms a conſiderable promontory on the eaſtern ſhore of the river; ſome of them are choaked up with ſand, and the reſt are fallen in.

THE 1ſt of *May* I came to *Sheikh Abbade*, ſituated on the eaſtern ſhore of the *Nile*, and built on the ruins of *Antinopolis*. The firſt thing that ſtruck me as I entered from the ſouth ſide, was a fine gate, of which the front is almoſt entirely ſtanding, and behind it are four pillars, together with as many columns and their capitals, the ſuſts being fluted. Paſſing through this gate, you enter into an avenue with a hundred and thirty pilaſters on each ſide, but which are all in very bad preſervation. At the end of this avenue ſtands the column of *Alexander Severus* the *Roman* Emperor; the ſuſt, which is built of five pieces of ſtone, is thirty-two feet long, and has a proportionable diameter. The firſt piece and the capital is ornamented with foliage; the pedeſtal is ſquare, twelve feet high and five feet broad. There is a *Greek* inſcription on one ſide, but the greateſt part of it is defaced. Near this column, you find the pedeſtal of another, with an inſcription.

About a hundred yards farther you ſee a triumphal arch, which is ſtill entire. The fronts

fronts were forty-eight feet, and the ſides twenty-four feet long. It has three gates, the middle one, which is the largeſt, is ſixteen feet wide, and thirty feet high; the other two are each ſeven feet wide, and twenty high. Above each gate is a ſquare window, which is four feet narrower than the gates. A winding ſtair-caſe of fifty ſteps, practiſed in the wall, leads to the flat roof of this arch.

OPPOSITE each of the four ſides of this triumphal arch, was a colonnade or range of pillars of red granite, of which nothing remain but ſome broken pieces. This building was erected in the times when the *Romans* poſſeſſed *Egypt*, and is doubtleſs compoſed of the remains of other more ancient ones. This may be conjectured from the number of broken columns which lie on the ground hereabouts. Fifty are ſtill ſtanding on both ſides.

NEAR this town, at the foot of the mountain, is a wretched *Coptic* monaſtery

conſecrated to St. *John*, ſurnamed *The Little*. I found four ſuperannuated monks in it; who could hardly ſpeak. Near this convent are three ſepulchral caverns cut in the rock, and there are about fifteen other caverns, which have been inhabited by hermits; in the latter are croſſes, and the figures of many ſaints, ſome painted, ſome cut in the rock.

About fifteen miles from this village, down the *Nile*, is another called *Beni-Haſan*, which lies on the eaſtern ſhore. On the mountain near it you ſee eighty caverns of two ſtories each, of which it is moſt likely ſome were made uſe of by the heathens, and others by Chriſtians; this may be inferred from the figures of animals and the hieroglyphs found in the former, and from the figures of ſaints in the latter.

Four or five miles from this village are ruins of an ancient building, conſiſting of broken columns of granite ſcattered about.

The

THE 4th I arrived at *Minie*, a village on the weſt ſide of the *Nile*, famous for the jars which are made there; theſe jars are very proper to cool the water on account of the porous texture of the clay they are made of.

CHAP. VII.

Deſcription of Grand Cairo.

I SET out from *Minie* towards *Cairo* on the 5th of *May*, and arrived there on the 11th. On the road I found a fine pyramid at *Beniſuef*, which is like that at *Girgé*. The *Arabs* ſay that *Joſeph* the ſon of *Jacob* built it. Fifteen miles lower on the weſt ſide, are two more made in form of a hat. And about nine miles farther you come to *Sacarra*, where thirteen large, and a great number of little pyramids ſtand, of the latter of which the greater part are fallen in ruins.

ON my arrival at *Cairo*, I found that the plague raged there with great violence,

and was therefore obliged to live three days by myſelf, and to change every part of my dreſs before I could be admitted into the Conſul's houſe.

Cairo, or *Grand Cairo*, which the *Arabians* call *Meſr*, was built under the name of *Foſthah* by *Amru Ebn el As*, the general of the ſecond *Khalif Omar*, and rebuilt in 971, by the name of *Kahera*, i. e. the *Victorious*, by *Giauhar* the general of *Moezleddinellahi*; it conſiſts of three cities, built at different times, and afterwards conſolidated into one. The moſt ancient among them is that which is now called *Old Cairo*, built on the ruins of that city which king *Cambyſes* founded on the ſpot, where the *Egyptian* town of *Lette* * formerly ſtood, and which he called *Babylon*.

* The ancient *Latopolis* was certainly on the weſt ſide of the river, about twenty *Roman* miles north of *Memphis*, conſequently *Lette*, by which *Granger* means *Laton*, could not be on the ſpot where *Babylon* was ſituated. The laſt mentioned place is ſouth of *Old Cairo*, and is at preſent called *Baboul*. *F.*

In 640 of the Chriſtian æra, *Amru Ebn el As* beſieged *Babylon*, and took it, and leaving his tent before the town in order to purſue his victories, the *Arabians* built up a new town, which they named *Foſthah*, or the tent.

In the year 968, *Moezleddinellahi*, an *Arabian* Prince, ſettled in *Africa*, pretending to be deſcended of *Ali*, the ſon-in-law of *Mahomed*, and being the firſt *Khalif* of the branch of *Fatimites* *, ſent his general *Giauhar* to *Egypt*, in order to conquer that country. He having taken the city of *Foſthah*, received orders to build a new city, under a certain conſtellation pointed out to him. *Giauhar* having commanded the people to dig up the ground to make

* He was indeed the firſt that aſſumed the name of *Khalif*, becauſe he took *Egypt* from the *Khalifs* of *Bagdad*; but his predeceſſors had already long reigned in *Barbary*; they derived the name of *Fatimites* from *Fatima*, *Mahomed*'s daughter, who was married to the *Khalif Ali*, from whom they pretended to be deſcended. *F.*

the foundations, ordered ropes to be extended quite round them, to which many little bells were faſtened at certain diſtances from each other, that the workmen who had the materials in readineſs, might all lay the foundations at once, as ſoon as the aſtrologer, who was obſerving the ſtars, ſhould pull the ropes, and by that means give the ſignal. Now it happened that ſome crows ſettled on the ropes, and by that means made all the bells jingle. The workmen taking this for the proper ſignal, immediately made uſe of the materials with ſuch alacrity, that the foundations were almoſt all laid before the real circumſtances were known that ſet them at work. It was obſerved that the planet *Mars* was then viſible, which ſeemed to ſignify that the new city would be perpetually involved in wars. But *Giauhar*, who wanted to turn this prognoſtic to advantage, caught hold of the name *Kaher*, *victorious*, which is an *Arabian* attribute of *Mars*, and in conſequence named the city

city *The Victorious, Kahira* *. In the year 973 the city was completely built.

AFTER *Salaheddin* had taken the kingdom of *Egypt* from the laſt *Khalif* of the branch of *Fatimites*, he began about the year 1190 to incloſe the three cities in one common wall, which was to be 26000 *Arabian* ells in circumference; but his death prevented the compleating of the work, the wall is yet ſtanding.

BULAK is one of the ſuburbs of *Cairo*, on the ſhores of the *Nile*, built by degrees for the convenience of trade. It is ſuppoſed from ſeveral ruins of houſes and moſques in the neighbourhood of *Cairo*, that it has formerly had more ſuburbs.

* This origin of the name of *Kahira* is ſo much like a fable, that it wants no refutation. The plain whereon *Kahiré* was built, belonged to the nomus *Heliopolites*, which in the ancient *Egyptian* language is called *Kahi-ré*, the land of the *Sun*; and this I ſuſpect to have given firſt of all that name to the city built on the Ηλιου πεδιον. The *Saracens* changed it into *Kahirah*, on account of the ominous ſignification this word gives to it in *Arabic*, and the *Franks*, reſiding in *Egypt* call it *Cairo*. *F.*

This capital of *Egypt* is about eight miles in circumference, not including *Bulak* or *Old Cairo*. It lies on the eaſtern ſhore of the *Nile* in 49° of eaſt longitude, and 29° 50′ north latitude *. Its inhabitants are more numerous than thoſe of *Paris*, though the houſes are not ſo many. They reckon ſeven hundred and twenty moſques in it, with minarets and prieſts to them, four hundred and thirty which are without both, and ſeventy public baths.

THERE is likewiſe a ſchool called the moſque of flowers, in which they teach the fundamental principles of the *Mahometan* religion, ſomething of philoſophy, aſtronomy, aſtrology, and hiſtory. This is the ſeat of the chiefs of the four ſects in the law, *Eſhefaï*, *Maleki*, *Abali*, and *Haneſi*, all which have equal rank and authority in the town. This ſchool is kept at the ex-

* The great geographer M. *D'Anville* more accurately places it in 49° 4′ eaſt longitude from *Ferro*, and 30° 2′ north latitude, which was obſerved by Mr. *Lieutaud*, an able aſtronomer. *F.*

pence

pence of the Grand Signior, and likewiſe ſupported by the benefactions and legacies of private individuals, from which alſo the above chiefs have their income. Among the many ſects in the *Mahometan* religion, theſe four are looked upon as orthodox, and you may belong to any one of them without acting contrary to the *Mahometan* tenets *.

A CANAL paſſes through the city, which *Ptolemæus* calls *Trajanus Amnis* †, but *Quintus*

* As eſtabliſhed among the *Turks:* for the *Perſians* are *Alides*, and allow a greater latitude in their religious principles.

† The canal is mentioned by no other writer than *Ptolemy*, who calls it *Trajanus amnis*, which muſt be thus underſtood, that the emperor *Hadrian* ordered the old canal to be cleaned, and to be called after his adoptive father *Trajanus*. There is however no authority of any writer, that *Hadrian* did clean the canal, all is built on the bare name of *Ptolemy*; and on the ſuppoſition that *Hadrian* who built many towns and temples in *Egypt*, might have likewiſe done this. It is therefore as probable, that this canal was called *Trojanus* from the town of *Troja*, mentioned by *Diodorus* and *Stephanus Strabo*, as being oppoſite *Memphis*, where now the village of *Tourah* is ſituated, which was thus called from Τρωϊ-ερη, or the hill of the Sun, becauſe it lay in the *Heliopolitic* nomus, or *nomus* of the

Quintus Curtius, *Oxius*, and the *Turks*, *Marakerni*, i. e. paved with marble; it comes out of the *Nile* close to *Old Cairo*. It has water during three months only, and after that time is a mere dirty ditch. It forms seven or eight little ponds in the city and its environs, waters the adjacent fields, and communicates with the *Lake of Pilgrims*, about nine miles from *Cairo*.

The streets of this town are narrow, crooked, without pavement, and full of dust; however, to obviate these disagreeable circumstances, they are swept and sprinkled with water every day before the houses of persons of note. All the houses have many stories and flat roofs; they are built of brick, and the windows which look into the street are secured with iron rails and curtains, in order to prevent the women from being seen.

the Sun; and that the canal which passed near this town, and communicated with that of *Heliopolis*, was called *Trojanus*: for there was likewise, according to *Stephanus Ethnicographus*, a hill called Τρωϊκον ορος, which to this very day has the *Arabian* name *Dycbel Toura*. *F.*

The

The outſides of the houſes have nothing fine, and the magnificence of the palaces of the great conſiſts of ſome halls paved with marble. There is but one public place or ſquare in the whole town, and that lies before the caſtle; there are no trees, nor fountains, nor other ornaments in it.

THE caſtle is large, but quite irregular, and not very ſtrong. It may be commanded from the eaſtern mountains, and the guard in it is given to janizaries and *Arabs*. The baſha has his reſidence here, but he is by no means the commander; for the ſoldiers drive him out of it whenever they pleaſe.

AN aqueduct of three hundred and twenty arches carries the water of the *Nile* into the caſtle. This aqueduct has been repaired by the *Mahometan* princes, and was built of ſtones, which are cut as ſharp as diamonds *.

* This aqueduct was built by the *Saracens*, as may be ſeen from an *Arabic* inſcription which is on the aqueduct. *F.*

IN

In the caſtle is a particular kind of a well, commonly called *Joſeph's Well*, but by the *Arabians* the *Snail Well*, becauſe it deſcends in a ſpiral line. It is a ſquare, which within is ſixteen feet wide, and twenty-four feet long. The depth is two hundred and ſixty-four feet, but it has two ſhafts that are not perpendicularly above one another; the firſt is one hundred and forty-eight feet long, the other a hundred and ſixteen. The water is drawn up by means of a double wheel, and a double range of earthen jars. The oxen made uſe of to turn the wheel, go up to the firſt ſhaft, by a path which is cut in the rock quite round the well from top to bottom. The water of this well can only be drank at the time of the inundation; after that time it is brackiſh, like all other wells in the town.

They count ſeven or eight thouſand *Jews*, twenty thouſand *Coptes*, and but few *Greeks*, *Armenians*, and *Maronites* at *Cairo*. There are houſes for the reception of miſſionaries, who do very little. Theſe miſ-

ſionaries

ſionaries are *Franciſcan* friars, another kind of *Franciſcans* of ſtricter rules *, *Capuchin* friars, and *Jeſuits*. The *Coptes* and *Greeks* have likewiſe their patriarchs here, and both of them have the title of patriarchs of *Alexandria*.

CHAP. VIII.

Deſcription of Fayoum—*The Caſtle* Caron. Joſeph's Canal—Lake Moeris.

THE plague having ſubſided at *Cairo*, or rather the ravages it made being ſomewhat leſs conſiderable, I ſet out on the 27th of *June* for the province of *Fayoum*, which is the leaſt of the twenty-four, into which modern *Egypt* is divided, and lies fifty miles weſt ſouth-weſt of *Cairo*. The capital, from which the province has its name, is built on the ruins of the ancient town of *Arſinoe*, in the ſame manner as that was erected on the remains of *Crocodilopolis*.

* *Ordinis S. Franciſci ſtrictiores obſervantiæ*; they go with naked feet, having only a large piece of wood tied under their ſoles. *F.*

This province, from north to ſouth, meaſures twenty-one, and from eaſt to weſt twenty-four miles. It appears formerly to have been larger, and that nothing but the neglect of keeping the canals in proper repair could have obliged the inhabitants to abandon ſome parts of it; and theſe not being now cultivated, are at preſent quite buried in ſand.

This province ſo famous with the ancients, and formerly ſo well peopled, contains only ſixty-one villages. The lake of King *Mendes* or *Maron*, and according to ſome *Lake Moeris*, is ſituated in it; it likewiſe contains the lake of *Crocodiles*, on the banks of which *Menes* found one of theſe animals, which took him on its back, and carried him to the oppoſite ſhore, when he was purſued by his own dogs; alſo three ruined labyrinths, of which one is called the labyrinth of *Mendes*, the other that of *Menes*, and the third that of the twelve princes. In this province one ſtill ſees the pyramids of *Menes* and *Aſichis*, and

and a palace which the *Arabians* call the caſtle *Caron*, and which all travellers have taken for the labyrinth of *Moeris*.

This caſtle lies three miles weſt ſouth-weſt of the lake *Mendes*. It is ninety-five feet long, ſixty feet broad, and about ſeventy feet high. The whole length of this building is taken up by four halls of different ſizes, and a room which is twelve feet long. To the right and left of theſe halls, are ſome little cloſets. I ſaw them all, and in order to get out again I had no occaſion for the aſſiſtance which *Ariadne* lent *Theſeus*. In the firſt of thoſe halls is a ſtair-caſe leading to another apartment below, but one cannot go into it, becauſe it is quite full of earth. It appears from the admeaſurements of this building, that in all probability it cannot be a labyrinth; and notwithſtanding what ſeveral travellers, and eſpecially *Paul Lucas*, ſay of it, its principal walls are yet entire, and by no means decayed; the ſtones and rubbiſh of which theſe gentlemen ſpeak, are

fallen from the front of this palace, which is in a very bad condition. There can be no doubt of *Paul Lucas* having ſeen this building, which he places at the ſouth end of lake *Moeris*, and I ſaw his name engraven on one of the columns, but he is certainly wrong when he ſays, that the columns and ſtones of this building are all of a hard marble; for they conſiſt, as *Pliny* likewiſe obſerves, of a ſoft white ſtone. It cannot be a matter of ſurprize that there is no wood employed in this building; for from all other extant ancient buildings, it is conjectured that the *Egyptians* never made uſe of any *.

About a mile and half, or a little farther, from this pretended labyrinth, there are heaps of ruins of more than ſix

* *Paul Lucas* was a traveller highly deſerving credit on account of his veracity; he wrote not his travels, but found ſome learned men in *France*, who mixed a great deal of learning from their own ſtore, with more gueſſes than they ſhould have ventured into his plain narrative, and thus often opinions are now aſcribed to *Paul Lucas*, that really were Mr. *Fourmont*'s, or belonging to the other editor of his travels. *F.*

hundred

hundred or even a thouſand yards in circumference, among which many broken marble columns and other fine ſtones are found. Theſe ruins might with greater reaſon be conſidered as the ruins of King *Mendes*'s labyrinth. However, I do not look upon this as certain, for all the buildings in *Egypt* of which the ancients mention any thing, are ſo disfigured, that one can ſcarce gueſs at the place where they ſtood. New towns have been built on the ruins of the old ones; their names and ſituations have been altered; every traveller endeavours to bring this chaos in order, and the laſt always attempts to prove that the others have been miſtaken. I, for my own part, ſhall always aſſert it as a certainty, that the ſtones and ruins of the ancient edifices in *Egypt* are really as beautiful as the accounts of both ancient and modern travellers evince *

THE

* Had the greater part of travellers who have examined *Egypt*, known ſomething more of the *Arabic* and *Coptic* languages: had they impartially and critically

 compared

The lake *Mendes* lies four miles off the town of *Fayoum* to the weſt north-weſt, and extends far into *Libya*. When it is full, i. e. at the time when the *Nile* increaſes, it is twenty-one miles long, and nine miles broad; at this time its water was drinkable, but at all other periods it is very briny. They make all the ſalt from it, which is wanted for ſalting the fiſh, which are very plentiful in this province; but this ſalt makes the water unfit for watering the fields. The lake is ſurrounded on all ſides by mountains, except towards *Libya*, and the land round it lies ſo high, that it would be impoſſible to let the water riſe upon it. This plainly proves

compared the accounts of the claſſic writers with the ſituation of the ruins now exiſting, had they examined the ſeveral catalogues of epiſcopal ſees, as publiſhed by *Beveridge*, *Pococke*, and *Vanſleb*, and, in ſhort, made themſelves acquainted with all the information that could be collected from ancient and modern writers, *Egypt* would not have been ſo long a *terra incognita*. The only good writer on its geography, is the famous *French* geographer *D'Anville*; to whom one may almoſt every where truſt, for he has been miſled but in a few paſſages by his too haſty countrymen. *F.*

that

that thoſe have been miſtaken who take this to be the lake *Moeris*: it may be ſaid, in this caſe, as in many others, that the authors who mention it have copied from each other, and that the travellers who have been upon the ſpot, have not taken the trouble to examine the ſubject more minutely *.

In the midſt of this lake, about three miles off the northern ſhore, there lies an iſland which is ſix miles in circumference, and on which one can ſee ſome heaps of ruins, which are ſaid to be a remainder of the pyramids of King *Mendes* and his Queen. The people ſtill find ſubterraneous apartments and ſome remains of ancient buildings in it.

* All that King *Moeris* did, I believe, was to open the communication with the *Nile*, and cut a canal through part of the rock near the place called at preſent *Hauara*. The preſent lake *Moeris* was juſt ſuch a deep chaſm, as the *Bahar-Bella-mé*, which is ſituated beyond the deſart of St. *Macarius*, or as it was formerly called the deſart of *Scethe*, this was filled by the water, and the many canals which divided the fine plain to the ſouth and ſouth-eaſt of the lake, rendered it, ſince this uſeful undertaking, fertile. The new formed lake became filled with fiſh, and the whole country the moſt agreeable ſpot in all *Egypt*. F.

JOSEPH's canal is a hundred and twenty miles long; it begins at *Mellavi*, which was formerly called *Hermopolis* *, and runs twelve miles weſtward; it then runs due north till to the province of *Fayoum*. Its greateſt breadth does not exceed one mile; in *Fayoum* it divides into two canals, and each of theſe into ſeveral others, which ſerve to water the fields. They afterwards fall into the lake *Mendes*, two excepted, one of which forms the little lake of *Al Garak*, whoſe water is good to drink all the year, and the other forms the lake of *Crocodiles*, in which there is a little iſle inhabited by ſome *Arabs*; you can only come to it by a very narrow dyke.

JOSEPH's Canal, as it is called by the common people, who aſcribe all that

* *Hermopolis Magna* was ſituated rather a little lower on the *Nile*, where the village of *Aſhmunein* now ſtands, which really is the ancient name of *Hermopolis*, for one of the *Hermopoles* was rebuilt by the *Romans* near *Alexandria*, and is therefore called *Iſhmin-irromani*; the other was rebuilt by the *Greeks*, and therefore called *Iſhmin-ou-einin*, which is our *Aſhmunein*. F.

is

is beautiful in *Egypt* to this miniſter, bears the name of the canal of *Tanis* with the geographers; it ceaſes to have water as ſoon as the *Nile* is fallen. However, as many torrents and ſprings from the mountains of *Libya* fall into it in winter, it has water longer than any of the other canals.

KING *Moeris*, in order to water the province of *Fayoum*, where he reſided, and which in his time, as it is at preſent, was the garden of *Egypt*, on account of the abundance of fruit-trees, the many vineyards, and the immenſe number of roſes planted there, and likewiſe in order to ſupply the neighbourhood of *Memphis* with water, cauſed a canal to be dug, which could hold as much water as was required for the above purpoſe. This *Canal*, which ought to be called the *Lake* of *Moeris*, received its water through another canal beginning at *Cynopolis* *, and ending at *Heracleopolis*,

* The ſituation of *Cynopolis* is ſtill ſomewhat uncertain, yet it is beyond a doubt that it lay a whole de-

cleopolis, where the lake begins. The lake is ſeventy-five miles long, and three broad; it runs between the *Nile* and *Joſeph's Canal*, and parallel to both. It had many ſluices which ſupplied *Joſeph's Canal*, and the intermediate fields between that and the *Nile*, with water. At the north end of the lake there was a great ſluice, by means of which the fields round *Sacara* and *Memphis* were watered, and the canal is ſtill extant which led the water thither; it is the ſame of which the *Greek* poets have made *Acheron*, and at laſt empties itſelf into the lake *Mareotis*, after getting a freſh ſupply from the *Nile* by a little canal at *Nilopolis*.

AFTER rambling for a fortnight together through the deſart of *Rayan*, in which I had been told I ſhould find petrified ſheep, which proved to be mere crags, bearing

gree, if not more, higher up in the country. M. *D'Anville* places it near the other end of this canal, which our author perſiſts in calling *Lake Moeris*; I apprehend it lay upon *Joſeph*'s canal, ſtill higher up, between the modern villages of *Hour* and *Kaſr*. There was alſo another *Cynopolis*, but that lay very low in the *Delta*, and cannot be confounded with this. *F.*

ſome

ſome reſemblance to ſheep at a diſtance; and paſſing through every place in the province of *Fayoum*, I returned to its capital along the lake *Moeris*. As I took up my night's lodging at the caſtle *Caron*, four *Arabs* came to me, each of them provided with a ſack; they hoped to fill theſe ſacks with gold, which every body ſaid I ſhould dig up in the caſtle; for fame had ſpread in the country, that I was a celebrated necromancer. A little before day-break four other *Arabs* arrived, who had taken care not to come without their ſacks. I was awakened at their arrival, and the eight *Arabs* told me I ſhould make haſte to diſcover the treaſure I was in ſearch of, as a longer delay would diminiſh both their and my ſhare of it, becauſe a whole troop of *Arabs* were expected to come. I could have wiſhed they had let me ſleep a little longer; but being thus prevented by their ignorant avidity, I got on horſeback and haſtened to *Fayoum*, where I arrived the 18th of *Auguſt* at eleven o'clock in the morning, in company with my *Arabian*

treaſure

treaſure hunters. They immediately accuſed me of ſorcery before the *Cady*, and informed him that I had a little box containing a wheel, by means of which I attracted every treaſure. The *Cady*, to whom I ſhewed this pretended wheel, which was no more than a little compaſs-box, immediately acquitted me, and ſent away my accuſers.

THE town of *Fayoum* is the ſeat of a *Kaſhef*, who is the governor, of an *Aga* of the Janizaries, and of another who commands the *Arabs*. The governor has two hundred ſoldiers under his command. The inhabitants are *Arabs* and *Coptes*, and the latter are almoſt all of them linen weavers. Some *Turkiſh* and *Greek* merchants likewiſe reſide here, and alſo a *Coptic* biſhop. The *Franciſcans* of the *Holy Land* keep one ſingle friar here in a houſe, which they have hired for the purpoſe. This friar, who generally goes to *Fayoum* only for the change of air, aſſumes the name of miſſionary; there are however no *Roman Catholics* in the province.

I RETURNED from *Fayoum* to *Cairo* after seeing the pyramids at *Aurra*, or *Hauara*, many broken obelisks dispersed in the fields, and the ruins of several buildings, of which nothing remains worth describing. I shall say nothing of the inconveniencies and fatigues I suffered on this journey, as that will be of little consequence to the reader.

CHAP. IX.

Lake Nedebe *from whence the* Natrum *is brought.—Lake without Water.—Pretended Petrifaction.—Convent of St.* Macarius.

TWO days after my return to *Cairo*, the 21st of *August*, I set out for *Terrané*, a place about forty-two miles distant, situated on that branch of the *Nile* which goes to *Rosetta*. It was my intention to visit the desert and the convent of St. *Macarius*, the lake whence the Natrum is taken, and the lake without water, in which, according to the accounts of all travellers,

travellers, I expected to find petrified ſhips. The governor of *Terrané*, to whom I delivered a letter from the Bey, ordered *Arabs* to be ſent for, who had been at the places whither I wanted to go; many of them offered, and three were choſen to be my companions. We joined a drove of camels that were going to the deſert of *Scete* to be loaden with Natrum, and ſet out on the 25th of *Auguſt* at five o'clock in the evening. On our road we found the ruins of ſeveral ancient towns. We paſſed through a long ſandy plain, interſected by many torrents. At ſeven o'clock in the morning we were near a lake, from whence they get the Natrum in ſummer. In winter, this lake which is called *Seté*, unites with another named *Nedebé*, from whence they take the Natrum in that ſeaſon; and both lakes at that time form only one, which is about twenty-four miles long, and two miles broad. The ſalt had formed a cruſt over the whole lake *Seté*, which bore us and our camels. After we had paſſed over, we left the caravan and went through

through ſome fields full of ſand, to a *Coptic* monaſtery, where we paſſed the reſt of the day.

THE monks in this monaſtery told me, that the petrified ſhips were only half a day's journey diſtant, and at the ſame time ſhewed me a ſtone, which they pretended was a piece of the maſt of a ſhip. The ſtone perfectly reſembled wood, but it did not appear that it had ever been wood, and much leſs a piece of a maſt.

THE next day about two o'clock in the morning, I ſet out in order to ſee theſe petrified veſſels. After croſſing many ſandy fields and torrents, with much trouble and fatigue, I at laſt came to a mountain, from whence my *Arabs* brought me a ſtone, which had ſome reſemblance of oak wood. This made me diſmount from my camel to go and view theſe pretended petrifactions on the ſpot. I ſaw many little ſharp points projecting from the rock, which looked much like wood. I beat ſeveral of them down

down with a hatchet, and found one which perfectly represented a joint of the back-bone of some animal. This kind of stone is very heavy, and a little farther they find it of various colours. At last we came to the *Lake without Water*, which is nothing but a number of torrents united into one, and dry all the summer.

At a distance I saw some small pieces of stone stand out above the sand, and these are looked upon as petrified ships and animals by the people here; at a distance they indeed bear some resemblance to the mentioned objects; but when you come near them, they are nothing but pointed rocks buried in the sand, and looking like wood. It is very difficult to beat off any piece of them. Some pieces of stone are found here scattered about, four or five feet long, and six inches thick, and these are taken for pieces of masts.

After I had seen these stones, which are a mere *Lusus Naturæ*, arising from the mixture

mixture of different earths, I returned the ſame day to the monaſtery from whence I ſet out in the morning. The monks told me, that the *Arabians* who formerly arrived in ſhips in this lake or ſea without water, had vexed the hermits there very much, and that St. *Ephraim*, who was then abbot of the monaſtery, had prayed to the Lord to dry up the ſea. God not only granted this, but likewiſe changed the ſhips of theſe *Arabians* into ſtone. There is nothing in this monaſtery which deſerves a deſcription; it is called *Deir Labiat*.

The next day I returned to the lake of *Natrum*, and arrived about nine o'clock in the morning. This lake is filled by the rain, which begins to fall in *December*, and ceaſes in *February*. The water leaves the ſalt behind, with which it is impregnated by coming down the mountains and thro' the ſandy plains; it then filters through an unctuous clayey ground, and paſſes through ſubterraneous channels into ſeveral wells, where it becomes drinkable. Round this

lake

lake you ſee wild oxen, antelopes, hares, and rabbets, which are attracted by the ſurrounding reeds and buſhes.

BESIDES the Natrum, which is taken up from the bottom of the lake with iron crows, in pieces of twelve or fifteen pounds weight; there are five other ſpecies of ſalt in it, which are continually replaced by thoſe which the rains carry into the lake. The people put dry plants, old rags, bones, *&c.* in the place of the ſalt, and therefore many have imagined that by length of time the water in the lake changed theſe things into ſalt; but I convinced myſelf of the contrary, having ſeen many pieces of cloth, linen and bones incloſed in the ſalt, as they had been thrown in the preceding year.

THIS Natrum belongs to the Grand Seignior; the Baſha of *Cairo* farms it to the richeſt Bey, who generally gives the Grand Seignior fifteen thouſand hundred weight for it. The inhabitants of five villages belonging to *Terrané*, are employed entirely

in

in taking out the ſalt, and carrying it away. Ten ſoldiers and twenty faithful *Arabs* guard it, but ſome of it is ſtolen now and then, notwithſtanding their care. When the thieves are taken, they are carried before the governor, who may order them to be beheaded: but he generally contents himſelf with confiſcating the ſalt for his own benefit, and fining the thief in two piaſtres for his own perſon, and one piaſtre for every camel load of ſalt he ſteals.

From this lake I went to the monaſtery of St. *Macarius*, paſſing due ſouth-eaſt through the ſand along another lake covered with ſalt. On the road we found three deſerted glaſs-houſes. About one o'clock at night we arrived at the monaſtery, and were pretty well received by the monks, who are poor, ignorant, and wretchedly lodged. They would not permit me to go into their library, though I begged them very much; the monks in the *Syrian* convent whither I went the next day, refuſed me the ſame requeſt. Theſe monaſteries

are decaying; the books and manuſcripts in their libraries are eaten by the duſt, and yet the good friars, rather than ſell them for a very high price, chuſe to let them be ſpoiled, and make no kind of uſe of them. The patriarch who lives at *Cairo* repreſented to them, that they could rebuild their churches and cells with the money which theſe books would fetch, but they anſwered him, they would rather be buried in the ruins, than agree to that.

I LEFT theſe monaſteries and went back to *Terrané*, and a few hours after my arrival, the *French* Conſul at *Cairo*, Mr. *Pignon* likewiſe landed there. He returned from *Bekiers*, where he had been to viſit the commanders of two men of war, which the *French* King had ſent to the trading towns in the *Levant*. I went on board M. *Pignon*'s veſſel, and arrived at *Cairo* with a petechial fever, which I had gotten two days before I ſet out from *Terrané*.

CHAP.

CHAP. X.

Description of the Town of Suez.

THE 17th of *September* I set out for *Suez*, though not yet perfectly recovered, in company with *Sharaïbi*, an intimate friend of M. *Pignon*. He was an officer of the Janizaries, and perhaps the richeſt private perſon in the whole *Ottoman* empire. He went to *Suez* to diſpatch ſeveral of the ſhips to *Jedda*. I went about three miles beyond *Heliopolis*, where he was to join me, and arrived there at the beginning of the night; a moment afterwards the ſound of drums, kettle-drums, and fifes announced the arrival of *Sharaïbi*. Soon after we ſat down on our heels to dinner; above fifty diſhes were ſerved up, containing rice and fleſh boiled or roaſted, and prepared with a ſpicy ſauce, ſome milk of almonds with ſugar, other meats prepared of milk, and many fruits; the latter were placed one upon another, and formed

a pretty pyramid. Our meal laſted a quarter of an hour, and the ſlaves of *Sharaïbi* then took our places. We were afterwards ſerved with coffee and ſherbet, and a pipe of tobacco, and in about half an hour after each of us went to bed.

SHARAIBI ſpent the morning in ſettling matters with ſome people from *Cairo* for that purpoſe; we then dined about three quarters paſt ten, and at noon continued our journey. We were thirty-eight men on horſeback, and eighteen ſlaves mounted on dromedaries, laden with water and refreſhments. Theſe were followed by an hundred and eighty-one camels, twenty of which carried eight thouſand *Seville* piaſtres each, and the reſt were loaded with merchandizes. Thoſe which carried the money went firſt, and were adorned with buſhes of feathers and other ornaments, the kettle-drums beating before them. Having gone about a mile and a half, four hundred other camels with corn and flour joined us. But as our horſes

ran

ran much faſter, we went before and waited for the caravan at the *Lake of Pilgrims*, in an airy ſummer-houſe, reſting on ſixteen pillars which formed a ſquare hall; in the middle of it was a fine ſpring of freſh water, which runs into a watering-place for the cattle, built round the houſe. As ſoon as the camels were arrived, we proceeded on our journey. At the coming on of night we paſſed through a defile, on both ſides ſurrounded by mountains. The *Arabs* generally watch this paſs, when they intend to attack the caravan going to or coming from *Mecca*. At nine in the evening we ſtopped in order to ſup, and at two o'clock in the night we placed a guard or look out on the hermitage. I obſerved as every body was going to reſt, that the camels being unloaded by their drivers, were ſuffered to walk about in the ſand. I deſired to know the reaſon of this, and was told, that without this precaution theſe animals were apt to get tumours in the joints of their feet. We ſtaid here till noon, and went on after dinner, till nine in the evening,

when we ſupped. At two o'clock the next morning we broke up again, paſſed by a caſtle called *Agirud* garriſoned by Janizaries, and by two other houſes; and at ſeven o'clock in the morning we arrived at *Suez*.

THE town of *Suez* is very ſmall; it is ſituated on a peninſula at the extremity of the *Red Sea*, to the ſouth-eaſt of *Cairo*, from which it is only ſixty-three miles diſtant. It is the ſtaple of all the goods which are brought to and from *Jedda*. The tranſport between theſe two places is effected by ſhips belonging to private perſons at *Cairo*. Formerly ſome ſhips uſed to come from *India* to *Suez*, but the extortions to which they were obliged to ſubmit, prevented their returning any more. There is a governor at *Suez*, who is ſtiled the *Capitan*, together with a garriſon of three hundred men, one half Janizaries, the other *Azabs*; they have a commander who is called the *Sardar*.

ALL

All the buildings in this town, the long mole, and almoſt all the warehouſes along the harbour, are built of a fine free-ſtone of a peculiar and remarkable kind, conſiſting of a vaſt quantity of ſhells, ſo cloſely united by nature, as to be inſeparable. All the inhabitants of *Suez*, ſixty *Greek* families excepted, are *Turks*. They get all the neceſſaries of life, and even pot-herbs, from *Cairo*; for the country, for about ſixty miles round, does not produce any thing. Water is very ſcarce, eſpecially when the neighbouring *Arabs* are at war with each other. Beſides this circumſtance, they are obliged to bring it from a place nine miles off, and it coſts above two-pence a pailful, though brackiſh.

The harbour lies north and ſouth, is not large, and has very little water; when the tide is ebbed out, there is not above five feet water. As this harbour is only fit for ſmall veſſels, the larger ones which are employed in bringing goods to *Jedda* and other ports, anchor in another

harbour, which is about four miles and a half off the town. Theſe ſhips are built much like our *Bilanders*, and will carry from one hundred and eighty to two hundred and fifty tun *. Some of them are bored for thirty guns, but never mount more than two, and theſe are the beſt armed; for moſt of them have only two pedereroes. They direct the ſhip by means of a pole ſtrongly faſtened to the rudder, on the outſide, and placed in an inclined ſituation, not quite horizontally; at the end is faſtened a rope, which paſſes on both ſides through blocks faſtened to two thick tranſverſe pieces of wood, which are nailed to the two ends of a long and thick beam placed abaft. The rope being put through the blocks, is hung or faſtened on a peg which ſtands on that part of the ſtem where the helmſ-man is. On each board three men are placed, who muſt never leave this rope whilſt the veſſel is under ſail, and muſt alter the direction of the

* A Bilander is a ſmall merchant-ſhip with only two maſts. *Falconer's Marine Dict.* F.

helm

helm when required, by drawing at the rope. Theſe veſſels are very ill provided with good ſailing tackle and trimmings, and have no barrels to keep their ſtore of water in. The firſt they can ſpare, becauſe they never ſail without a fair wind, and always keep along the ſhore; as for barrels, they ſupply their place by ciſterns in the ſtern of the ſhip. Some of theſe veſſels have only four ciſterns, but they hold water enough for the whole voyage: if it is a very long voyage, they muſt be larger, as there are ſometimes ſeven or eight hundred perſons on board, partly ſailors and partly paſſengers. The harbour in which they lie at anchor near *Suez* is from five to eight fathom deep; they are ſheltered there from the eaſt wind by the mountains of *Ettaga*, and when they are forced to drive by another wind, they run aſhore on the neighbouring ſandy beach without ſuffering any damage. I counted above fifteen of theſe veſſels which were ready to ſail for *Jedda*. They are all built at *Suez*; the materials

materials are generally brought from *Cairo*, though they firſt get them from *Turky*.

About three miles out of town, there is an old ditch or canal almoſt entirely choaked up, paſſing from ſouth to north through a marſh, and ſeems to have extended for above three miles farther northward in the ſand. This is perhaps a piece of the canal which was dug to confine the two ſeas.

The town of *Suez* is very ill fortified, and it is well that there is no enemy to be expected in that quarter. There are twenty-two cannons and three culverins, but in ſo wretched a condition that I hardly believe they could be made uſe of.

The ſea is not very full of fiſh near *Suez*, and all the fiſh which are caught there have a bad taſte, and are hard to be digeſted. The water of the *Red Sea* is not ſo ſalt as that of the *Mediterranean* and of the ocean; I thought ſo when I viſited the monaſteries of St. *Anthony* and St. *Paul*, and

and I was confirmed in my opinion when I came to *Suez*, which is eighteen miles nearer to *Arabia*. It likewiſe appeared to me, that the water taſted leſs briny at the tide of ebb, than during the flood. Many mother-of-pearl ſhells are caught near *Suez*, and eaten inſtead of oyſters at *Cairo*; but they and ſeveral other ſorts of ſhell-fiſh have a very bad taſte.

After rambling through the fields on the eaſt and weſt ſide of *Suez*, I made a ſhort five days voyage to ſome of the iſles in the *Red Sea*, for there are vaſt numbers of them beſides the rocks, which lie two or three feet under water. Theſe iſlands are of a red colour, and full of corals of the ſame hue, which have probably given occaſion to call this gulph the *Red Sea*. Having ſeen every thing which could ſatisfy my curioſity in theſe iſlands, I landed on the weſtern ſhore about twelve miles from *Suez*. I ſaw two wells there, one with warm, the other with cold water, which

which the *Arabs* call the eyes of *Moſes* *. A little farther from this place is the ſpot (according to the report of the common people) where the *Iſraelites* croſſed the *Red Sea*. It is called the *Sea of Pharaoh* and *Moſes*. I find no difficulty in believing this, firſt, becauſe the ſea is not wide in this part, and ſecondly, on account of the two points of the mountains, one on the north, the other on the ſouth ſide, which may perhaps be thoſe mentioned in holy writ by the names of *Baalzephon* and *Magdalon*.

As I could ſee nothing elſe at *Suez* or the *Red Sea*, and *Sharaibi* had ſettled his affairs, we ſet out again for *Cairo*, and arrived there the 22d of *October*, after a journey of twenty-ſix days.

* The *Arabic* name of theſe wells is *Eïn Mouſch*. F.

CHAP.

CHAP. XI.

The Town of Manſurá.—*Chapel of* Latona.—*Lake* Menſlet; *Fiſhery in this Lake.*—Damiata.—Roſetta.

THE 19th of *January* I ſet out from *Cairo* to *Damiata*, and went on ſhore ſeveral times to collect plants. I ſaw the ruins of many ancient towns, both in the *Delta* and in the land of *Goſhen*, which the *Arabs* call *Sharkia*, or the eaſtern province. I ſtopped a few days at *Manſura*, which ſignifies the *Victorious*, a name occaſioned by the defeat of *Louis the Holy*, in which his brother *Count d'Artois* was killed. This town carries on a large trade, and a great deal of ſal ammoniac is made here. The inhabitants are very civil, and eſpecially the Janizaries and *Azabs*, of whom here are great numbers, attracted by the fertility of the ſoil, and the happy temperature of the climate. The commerce of *Manſura* conſiſts in linen, flax, leather, wax, rice, and ſal ammoniac. About

twelve miles eaſt of *Manſura* you ſee the ruins of *Thmuis* and *Butá* *. In the latter, you ſtill find the chapel of *Latona*, where the moſt famous *Egyptian* oracle was. This chapel was in a temple, which is entirely deſtroyed at preſent; it is built of a ſingle granite ſtone, and reſts on a foundation, which likewiſe conſiſts of a ſingle ſtone. Its height is thirty-two feet, its breadth ſixteen, and its length twelve. The roof which makes part of the ſame ſtone, is cut into faces with the angles as ſharp as in a diamond, and is four feet thick. To the right and left of this chapel you ſee ſome foundations reſembling thoſe of a chapel, and here and there you find pieces of two others. From hence we

* The town of *Butus* mentioned by the ancient writers, was rather contiguous to the lake of *Butus*, or as it is now called, the lake of *Berellos*, or *Brullos*. The two ſecella, each of one ſingle ſtone are not a ſufficient proof, for to conclude from thence, that this was the town of *Butus*; for *Herodotus* mentions only one, and here are two or more, which rather proves that it was common in *Egypt* to make ſmall temples out of one ſtone. *F.*

may conjecture, that they were ſacred to *Diana* and *Apollo*. Between *Buta* and *Manſura* you find many ruins of ancient cities, and ſome broken pieces of columns of a beautiful black marble.

Six miles weſt of *Manſura* you find a heap of great ſtones of granite and marble, and among them many pieces of columns. This heap of rubbiſh is three hundred and thirty yards in circuit, and it was the place of the temple of *Iſis*. The *Arabs* call it the houſe of ſtone, on account of the vaſt quantity of ſtones which are to be met with there.

HAVING ſeen all that was in and about *Manſura*, I ſet out from thence for *Menſlet* *, going down a canal which begins at

* *Sicard* calls this town *Menſalé*; it is probable that this was the ancient city of *Mendes*; and as there was near the ſea another place called *Taricheæ Mendeſiæ*, mentioned by *Stephanus Abnicographus*, voce Ταριχεα, the city of *Mendes*, that lay higher up inland was called *Mendes-elie*, the higher *Mendes*, which the *Saracens* gradually corrupted into *Mendſali* or *Menzalé*. F.

Manſura,

Manſura, and ends about three quarters of a mile above *Menſlet*. This canal, on which forty-one villages are ſituated on both ſides, divides into five branches. Four of them only run into the fields, but the fifth unites with another, and empties itſelf in a lake near *Peluſium*. *Menſlet* lies thirty-three miles off *Manſura*; its inhabitants and thoſe of ſixty neighbouring villages, ſow nothing but rice; and though the crops are generally rich, yet theſe poor people are ſo oppreſſed by the poſſeſſors of the villages, that they have hardly ſo much remaining as will laſt for half a year.

About a mile eaſt of *Menſlet* begins the lake, which is ſometimes called *Lake Menſlet*, ſometimes *Tanis*, and ſometimes *Beheira*. It is ſixty-ſix miles long, and its greateſt breadth twenty-four. When the *Nile* riſes, this lake overflows, and forms as it were three great rivers, which empty into the ſea; theſe mouths are called the mouths of *Mendes*, *Tanis*, and *Peluſium*, and they dry up ſome time after the inundation.

dation. This lake, which is the largeſt in all *Egypt*, begins cloſe to *Damiata*, and ends a little above *Peluſium*. It extends almoſt eaſt and weſt, and is ſeparated from the ſea by a ſandy neck of land only a mile and half broad. There is a very plentiful fiſhery, which is farmed for forty thouſand piaſtres annually.

They ſalt the fiſh in a number of little iſlands in the lake, and the *Bottarga* * is likewiſe made there. The greateſt part of theſe ſalted fiſh are conſumed by the *Syrians* and the *Arabs* in *Libya*.

They have various methods of catching the fiſh, but the moſt curious and ſingular is that with a bird. When the fiſhermen have ſet up their long nets, which they draw quite round, they let two tame pelicans ſwim in the lake, having faſtened a thread to their eye-lids, by means of which they can tie up their eyes during the whole fiſhery. The fiſhermen are obliged to take

* The pickled roe of fiſh; a diſh which cauſes great thirſt.

this precaution, in order to prevent the birds from eating too many fiſh. The pelican having a ſtrong ſcent, purſues the fiſh around him, and the people on its ſides prevent them from going off ſideways, ſo they are driven into the nets.

THE dolphins which are very numerous in this lake, eſpecially in the *Mendeſian* mouth, purſue the fiſh and oblige them to take refuge in little ponds full of reeds; as ſoon as they are got into theſe ponds, they cannot eſcape, becauſe the fiſhermen ſhut up the entrance into the lake with nets. The fiſhermen who reap ſo great an advantage from theſe purſuits of the dolphin, almoſt look upon it as a miracle, and they are ignorant enough to take the dolphins to be ſome good ſpirits, ſent on purpoſe to do them this ſervice.

AFTER ſpending four days in viſiting this lake, I went to *Damiata*. This city is one of the fineſt and largeſt in *Egypt* after *Cairo*, and it is one of the principal trading

trading towns. Almoſt all the *Greeks* ſettled here, being four hundred families, are merchants. The *French* are now much better received here on their arrival, than they formerly uſed to be.

THIS town is covered on the ſea ſide by two quadrangular caſtles in a very bad ſtate of defence. The one lies on the eaſt and the other on the weſt ſide of that mouth of the *Nile* which is called the *Phatmetic* *. The *Greeks* ſay, that the eaſterly one was built by *Louis the Holy*. After I had ſeen *Damiat* and its environs, I went to *Roſetta*; I was twenty days on the road, which I ſpent in collecting plants.

ROSETTA, which ſome writers have miſtaken for *Metellis*, is twenty-ſeven miles

* This mouth of the *Nile* was thus called from the town of *Patmetos*, or *Phatmetos*, which in another manner of compounding the original words, formed the name of *Tamiatis*, or *Damiat*, and which the *Greeks* called Πανυγρις, becauſe it was on every ſide ſurrounded by water; the *Coptic* or *Egyptian* name *Patmetos* or *Tamiatis*, ſignify nearly the ſame thing, viz. *Quantity of water*.

diſtant from that place. It lies on the weſtern ſhore of the *Nile*, and is the beſt trading town in *Egypt* next to *Damiata*. Its principal trade conſiſts in flax, cottons, linens, rice, leather, and wax. The *French* have ſeven houſes and a vice conſul here. It has a garriſon like all other towns on the boundary, compoſed of the ſeven different corps of troops in this country. About a mile and half out of town there is a caſtle, and a little nearer to the ſea is another, whoſe walls, ordnance, and garriſon are in a wretched condition. Somewhat below this ſecond caſtle, the *Nile* ſplits again into two branches, one turning eaſt, the other weſt, and forming what is called a *Bogaz*, or bar in their mouth, which is known by the name of the *Canopic* *; this bar is very dangerous to paſs over, as ſoon as the

* The *Oſtium Canopicum* of the *Nile* is above thirty-ſix miles diſtant from that of *Roſetta*, and lies much nearer *Alexandria*; the mouth at *Roſetta* was called the *Bolbytinum*, and this is the *Greek* tranſlation of the ancient *Coptic* name *Roſat*, viz. στομα Βος Βιτινον, *Oſtium Stercoris*. F.

ſea

ſea is in the leaſt agitated by a northerly wind.

On the road from *Roſetta* to *Alexandria*, is a great canal of the *Nile*, which is croſſed in boats in winter, but is dry in ſummer. *Six miles from it you ſee *Bekier* †, which is taken to be the ancient town of *Canopus*. All the road from *Bekier* to *Alexandria* is full of ruins.

CHAP. XII.

Deſcription of Alexandria.—*Lake* Mareotis.—*Tower of the* Arabs.

ALEXANDRIA, which in the times of the *Ptolomies* and *Romans*, was the capital of *Egypt*, and had many

* This is the branch which forms the *Canopic* mouth, which our author himſelf confirms by placing the town of *Canopus* only ſix miles from it, on the ſpot where *Bekier*, or *Abukir* now ſtands.

† *Bekier* is not *Canopus*, for that was higher up the river, but it was *Tapoſiris*, or the *Promontory of Oſiris*. F.

magnificent temples and palaces, has now long been buried in its own ruins. Some great towers and walls remain ſtanding, but are already much decayed, and their architecture being neither *Greek* nor *Roman*, we muſt infer that they were built by the *Saracens*. However, the commerce of *Alexandria* is in a very flouriſhing condition on account of its double harbour. The old port is deſtined for the ſhips of the Grand Seignior, and the new one is open to *European* veſſels. The column commonly called *Pompey*'s, and an obeliſk which ſtill ſtands upright, beſides another which is fallen down, are now the only things that deſerve attention in *Alexandria*. That part of the town, which is ſituated on the old harbour, and extends to the new one, is built upon the ſpot where *Racotis* formerly ſtood. Southward of the new harbour you ſee a promontory, which the ancients named *Poſidium*, on account of a temple thereon, conſecrated to *Neptune*. *Mark Antony* lengthened this promontory by a fine mole, at the end of which he built his *Timonium*,

monium, of which the magnificent remains can ſtill be ſeen during a calm, this building and the greateſt part of the mole being buried under the waves. The ciſterns of *Alexandria* have been preſerved better than any other ancient buildings. They are annually filled with water from the *Nile* by means of the canal of *Cleopatra*, which leads it to them, and begins about ſix miles from *Roſetta*. *Alexandria* has no other ſupplies of water than theſe; and therefore when theſe fail by the *Nile*'s great decreaſe, the inhabitants muſt ſend for water to *Roſetta*.

The number of inhabitants at *Alexandria* amounts to fourteen or fifteen thouſand; they are all ſtrong, but ſhort, very rebellious, and rogues in the higheſt degree. The *French* and *Engliſh* at *Alexandria* carry on a conſiderable trade, and beſides them there are many *Greek* merchants and *Jews*. Some *Venetian* merchants come thither every year under *French* protection.

THE old churches of St. *Mark* and St. *Catharine* are much decayed. In the latter the *Greeks*, and in the former the *Coptes* perform their worſhip. The *Franciſcans* of the *Holy Land* have a houſe here for the reception of their friars, and perform ſervice in the *French* chapel as they do in other parts of *Egypt*.

THE environs of *Alexandria* are very low; the only mark by which the ſailors can know the coaſt, is the tower of the *Arabians* which lies thirty-ſix miles to the weſtward of the town, and the column of *Pompey*. This circumſtance often forces ſhips bound to *Alexandria* to go to *Cyprus* or to *Syria*, when the weather is foggy. There are neither woods nor paſtures to a great diſtance round the town. The land is covered with ſand, and ſome few date-palms grow on it with difficulty. It is really a matter of ſurprize, that this ſpot ſhould be choſen for ſo great a capital to be built upon, where it is ſo difficult of acceſs to ſhips, and ſo deſtitute of wood, water,

water, and all other neceſſaries of life. But it is much more to be wondered at, that the *Ptolomies* ſpent ſuch immenſe ſums to populate this place, and to collect there the greateſt abundance of all things that could be had in the world!

SOUTH of *Alexandria* is the lake *Mareotis*, which is thirty miles long from eaſt to weſt, and twelve miles broad. It receives its water out of the *Nile* at the time of its overflowing, and is dry above four or five months in the year.

AT the weſt end of this lake you ſee the tower of the *Arabs*, which the natives call the caſtle *Abuzir* *; it is indeed a ſquare caſtle, eighty feet high, and its fronts are each two hundred and fifty feet broad. It is built of fine free-ſtone, and the walls are fourteen feet thick. About three quarters of a mile off this caſtle is another tower, which is ſquare at top and

* This is the ſecond *Taposiris* mentioned by *Strabo*, *Plutarch*, *Apuleius*, *Stephanus Ethnicographus*, *Procopius*, and *Suidas*. F.

round

round below; and ſix miles from thence there is another to the weſtward, on the walls of which are the remains of an *Arabic* inſcription. All theſe buildings are falling to ruins.

After I had travelled through all *Egypt* from north to ſouth, and from eaſt to weſt, I returned to *Cairo*, and arrived there the 8th of *March*: having nothing farther to enquire into reſpecting the plants, fiſh, quadrupeds, minerals, and merchandizes, I now endeavoured to get a knowledge of the political conſtitution of the kingdom.

CHAP. XIII.

Of the political Conſtitution of Egypt.

The *Turkiſh* Emperor, Sultan *Selim*, took *Egypt* in 1517 from *Thoman Bey*, the laſt of the *Mamluck* Sultans. The Grand Seignior governs it by a Baſha, twenty-four Beys, and ſeven corps of different troops, without the conſent of which the Baſha

Baſha can do nothing. He begins his vice-royſhip with the month of *September*, which is the firſt in the *Coptic* calendar, and the Grand Seignior ſends his order every year towards that time, by virtue of which he is either confirmed in his poſt, or diſmiſſed from it. His reſidence is in the caſtle of *Cairo*, and he holds a *Divan* or privy council three times a week, viz. *Sundays*, *Tueſdays*, and *Thurſdays*, at which the Beys and the Agas of the above-mentioned troops aſſiſt.

THOUGH the number of *Beys* is fixed at four and twenty, yet it is never complete; the Baſha, who has a right to appoint them, turns the ſalary of thoſe that are wanting to his own account. This ſalary is five hundred aſpers, or about fifteen ſhillings ſterling *per* day; and in caſe they have made ſome campaigns for the good of the country, it is double that ſum. If one has a mind to be made a *Bey*, he muſt pay twenty or twenty-five purſes of two or three hundred crowns each.

Two

Two of the corps of troops ſerve on foot, the *Janizaries* and *Azabs*. The reſt are on horſeback, and are called *Jumelis*, *Tufekgis*, *Sherakſas*, *Mettefarracas*, and *Shaous*. The Janizaries are ſaid to form a body of twelve thouſand, the *Azabs* one of eight thouſand, and the horſe conſiſt of twenty thouſand men, accordingly the whole ſoldiery together amount to forty thouſand men; but above half of the number are always wanting, and the officers embezzle their pay.

The foot ſoldiers form the garriſon in the caſtle and city of *Cairo*; the *Mettefarracas* hold the other caſtles, ſuch as *Alexandria*, *Roſetta*, &c. The *Jumelis*, *Tufekgis*, and *Sherakſas*, are diſtributed throughout the kingdom, to ſerve the Beys and Governors of provinces. The *Shaous* are employed to keep a watchful eye over the changeable revenues of the Grand Seignior.

The whole kingdom is divided into *Caſhcflis*, or provinces. The governors are ſtiled

ſtiled *Caſhefs*, and the poſſeſſors of villages *Meltezens*. All theſe *Caſhefs* and *Meltezens* are obliged to obey the commands of the Divan and Baſha at *Cairo*. Each *Meltezen* or owner of a village muſt either have ſold or given his right to another forty days before his death. If this has not been done, the whole falls into the Grand Seignor's hands, in conſequence of his right of confiſcating all the poſſeſſions of deceaſed perſons in his ſervice.

ABOUT three thouſand villages and twelve thouſand moſques with Minarets *, are counted in the whole kingdom. There are but few great towns in the whole country; *Cairo*, *Roſetta*, *Alexandria*, *Damiata*, *Mahalem*, and *Girgé*, are the moſt conſiderable.

EGYPT brings a revenue of ten thouſand purſes, or ſix hundred and twenty-five thouſand pounds ſterling to the Grand Seignior's treaſure, beſides which he gets

* Minarets are ſteeples without bells, from which the people are called to prayers.

two

two hundred and ninety-ſix thouſand ſeven hundred meaſures of corn, two thirds in wheat, and the other third in barley and legumens. The meaſure weighs two hundred and fifty pounds of thirty-two ounces each. Of the above ten thouſand purſes, the Grand Seignior gets only twelve hundred; for the reſt go in pay to the ſoldiers and towards ſupporting *Mecca*. He gets likewiſe twelve hundred quintals and ſeven hundred meaſures of lentils. Beſides theſe revenues which are paid from the cultivated lands, the Grand Seignior has many duties and other imports, which the Baſha farms for one thouſand four hundred and fifty purſes, but he accounts for eight hundred only. The Baſha has no other power or liberty in *Egypt* beyond this which relates to the revenues. The Beys are poſſeſſed of all the troops and the power, and there is always one among them who takes ſome advantage above the others, and by that means raiſes their jealouſy; but he only keeps in this ſituation till his enemies have formed a ſtronger party than his own.

The

The Government of thoſe who thus elevate themſelves above the reſt, is ſhort, and their end tragical. When any inteſtine wars ariſe, the Baſha grows rich, partly becauſe the diſunion among the troops throws a part of the power back into his hands, and partly becauſe a conſiderable ſhare of the eſtates of thoſe who are killed in battle, or are afterwards proclaimed enemies of the ſtate, becomes his property.

The government of *Egypt* thus chiefly depending on the troops, the Cadys or Judges have but little to do. The deciſion of all law-ſuits is left to the Beys or other officers of the troops who command in each town, and they always pronounce in favour of him who pays moſt.

Notwithstanding *Egypt* is ſubject to the Grand Seignior, yet we may ſay it properly belongs to their *Mamlucks* or ſlaves, moſt of whom are *Georgians* or *Circaſſians*. The *Turks* who carry on the trade with theſe

theſe ſlaves, force them to abjure their religion before they bring them into *Egypt*. All the Beys, and eſpecially all the officers of the troops are *Renegadoes*, and it is rather extraordinary to ſee a *Turk* raiſed to any great military poſt. They go into the ſervice of the renegadoes, who partly to get rid of the expence of feeding them, obtain for them the pay of a janizary or of a horſeman; in one word all the ſeven corps of troops conſiſt merely of the life-guard of theſe renegadoes. There are *Thayas* of the Janizaries who have a guard of four hundred men about them, beſides thoſe whom they keep in their village. The renegadoes inherit equal ſhares of their maſter's eſtates, with the children; and it has been obſerved that the latter being brought up to a voluptuous life, ſoon ſpend their inheritance, and are reduced to ſuch wretched circumſtances as to have recourſe to theſe their own ſlaves, and beg of them for ſubſiſtence, or even to ſerve them. It may juſtly be ſaid, that there is no country

beſides

beſides *Egypt* where ſuch vaſt changes happen in families.

CHAP. XIV.

Of the Animals, Birds, Fiſh, and Plants, in Egypt.

I. *Of* Quadrupeds *and* Reptiles.

EGYPT contains ſome antelopes, wild oxen, chancoos, tygers *, hyænas, wolves, foxes, wild boars, hares, cameleons, ichneumons, or *Pharaoh*'s rats, ſome river horſes or hippopotames, and a vaſt number of crocodiles.

II. *Of* Birds.

THE birds are the oſtrich, the ibis, or *Egyptian* ſtork, the gooſe of the *Nile*, the rice hen, the *ſakſak* or wren, the flamingo, the water-hen with long legs, the curlew with the bill bent upwards, the herons, the ſpoonbill, the pelican, ducks of various ſorts, as the teal, the *macreuſe* or black

* i. e. Panthers, not ſtriped tygers. *F.*

duck, *&c.* the little ſnipe, the grey lapwing, the corvorant, the diver, the quatha a ſpecies of partridges, the eagle, the ſparrow-hawk, the kite, and the vulture.

In the deſert of St. *Anthony* there are partridges, but in other places they are rarely or never met with. There are ſome ſnipes round *Cairo*, but nothing is more common than turtle-doves, which are very tame here. At the proper ſeaſon, the quails are alſo plentiful. *Upper Egypt* is full of ſtorks in winter, which come from northern countries, and only paſs the cold months there *.

* It is probable that theſe aquatic birds at certain ſeaſons remove to marſhes and places full of reeds, where they feed and breed; and that afterwards when the water of the river decreaſes, they ſpread over all *Egypt* on account of the plenty of food, and this change of ſtation has been looked upon as a migration, greater attention to natural hiſtory, and a mind free of prejudices, will enable us to make more accurate obſervations. *F.*

III. *Of* Fiſh.

All the fiſh in the *Nile* have a bad taſte; however there are four ſorts which are tolerable from *October* to *February*; they are the phagrus, the lepidotus, oxyrhynchus, and the latus. The others are called the bayat, ſhilen, ſhailboe, ebis, bolti, ſaboga, tirſe, burry, eel, and other little fiſh which are eaten by the greater.

IV. *Of* Plants.

The ſcarce plants are the reed, on which one may write *, the caſſia-tree, four ſpecies of acacias, the ſycomore or wild fig-tree, the wild date palm, the napeka †, the ſaſſaf which looks like the willow, the barnuf, the al henna, with which the women dye their hands red, the ſaffeira, the alfelaje, which taſtes like origanum, the abelaſis which reſembles truffles, and taſtes like cheſnuts, the melukie a ſpecies of *Mercury:* the *Colquas,* or colocaſia, a ſpe-

* Papyrus, *Cyperus Papyrus*, Linn. † Rhamnus Lotus, *Linn.*

cies of *Egyptian* arum, the lotus a ſpecies of nymphea, or water lily, the abdelaovi, the herkh, ſeveral ſorts of melons, the achar, a ſpecies of thorny and gummy ſpurge *, a ſpecies of coloquints, a plant reſembling roſemary, abbas a wild ſpecies of acacia, the ſimka, or wild reddiſh, &c.

BESIDES the above plants, there are alſo in *Egypt*, pomegranate, orange, lemon, apricot, fig, apple, pear, olive, mulberry, and date-trees, vines, callafs which bear the fruit called *Ban* †, tamariſk wood, water-melons, common melons, cucumbers, *&c.* There are neither almond nor walnut-trees in *Egypt*; the ſenna leaves which are brought from thence to *Europe*, come out of *Nubia* ‖.

CHAP.

* Euphorbia.

† The Callaf is the *Salix Ægyptica*, Linn.

‖ The reader will plainly ſee, that the little which the learned world knows of the natural hiſtory of *Egypt*, is quite inſufficient to explain the names which our author gives, ſcientifically; here and there a fiſh, an animal or a plant more known than the reſt might have been referred to *Linnæus*, but the greater part of the

CHAP. XV.

Of the Mouths of the Nile, *the* Canals, *and the* Iſlands.

The Mouths of the Nile.

THE ſeven openings of this great river into the ſea, of which the ancients have ſaid ſo much, and on account of which they have named it *Septemgeminus*, or *Septemfluus*, are ſtill extant, though the branches belonging to them are not ſo full as they were formerly, and have not water all the year round.

PTOLEMY adds two other mouths to theſe chief ones, and calls them ſpurious; they are *Pineptimi* and *Diolcos*. *Pliny* men-

the names which the author enumerates, are unknown to the naturaliſts in *Europe*, and prove that *Egypt* well deſerves another *Haſſelquiſt* ſetting about it to deſcribe the productions of nature there. In the mean while I muſt refer the reader to that learned traveller's writings, as the only uſeful book hitherto publiſhed in regard to the natural hiſtory of that country. *F.*

tions four of them, and *Diodorus* and *Strabo* ſay there were many.

THE ſeven principal mouths of the *Nile* were, 1. the *Oſtium Peluſiacum*; 2. the *Taniticum*; 3. the *Mendeſium*; 4. the *Phatmeticum*; 5. the *Sebenniticum*; 6. the *Bolbitinum*; 7. the *Canopicum*.

THE *Peluſian* mouth, which is the firſt and moſt eaſterly, was the key to *Egypt* on the ſide of *Paleſtine*; It is now called *Thine*, which ſignifies mud in *Arabic*: In the *Greek* it is called *Pelos* and *Peluſion*. The *Tanitic* mouth lies oppoſite the town of *Tanis*, now called *San*, from whence it has its name. The *Mendeſian* mouth has its name from the town of *Mendes*: The *Arabs* call it *Dibé*, and the *Provençals* or ſailors from *Provence*, *Peſquière*. The *Phatmetic* mouth, which *Herodotus* calls *Bucolicon*, is the *Bogaz* at *Damiata*, which is formed by the branch of the *Nile* of that name. The *Sebennytic* mouth is at *Brulos* or *Berelos*, and has its name from *Sebennytus*, now

now called *Sammanul.* The *Bolbytine* mouth is the *Bogaz* at *Roſetta*, formed by the branch of the river of that name. The *Canopic* mouth is between *Roſetta* and *Bekier*; it is now called *Amadié.* The ſpurious mouth called *Diolcos*, lies between *Brulos* and *Damiata.* The other which is called *Pineptimi*, was between *Roſetta* and *Brulos* *.

Of the Canals.

THE *Nile* diſtinguiſhes itſelf from other rivers by continually ſpreading and communicating its waters to more than ninety great canals, and many leſſer ones through the whole length of the kingdom, i. e. from *Aſſuan* to the *Mediterranean*, inſtead of receiving ſupplies from other brooks and ſtreams. There are about forty canals in *Upper* and *Middle Egypt*, thirteen in the eaſtern part, eleven in the weſtern pro-

* It was likewiſe between *Damiata* and *Brulos*, but nearer the laſt place than *Diolcos*, where *Turer* in his Itinerary found *Penteniti.* F.

vinces, and twenty-eight in the *Delta*. All theſe canals have only water for three or four months together, which is as long as the *Nile* is high, for as ſoon as it begins to fall, its branches and ſubdiviſions gradually dry up, ſome ſooner and others later.

Of the Iſlands.

The *Nile* in its whole length (meaning that part contained in *Egypt*) from *Aſſuan* to the ſouthern point of the *Delta*, contains one hundred and fifty iſlands; twenty in the branch which goes to *Damiata*, and thirty in that which goes to *Roſetta*. The famous iſle of *Moeroë*, now called *Sai*, is ſituated in *Nubia*.

CHAP. XVI.

Of Sal Ammoniac prepared by Art.

IT is to be admired that travellers, and even the moſt modern ones, have given ſuch ill founded accounts of the prepara-

toin

tion of ſal ammoniac; it is falſe that ſea-ſalt or the urine of camels conſtitute any part of it, for it is made of common ſoot, without any addition. Thoſe chimnies in which nothing but cow dung is burnt, give the beſt ſoot, and they generally can make ſix pounds of ſal ammoniac from twenty-ſix pounds of ſoot.

The chemical proceſs by which this ſalt is made, is very eaſy, if the proper degree of fire is given, and fifty, or at the utmoſt, fifty-two hours are ſufficient to complete the operation. The veſſel in which the ſoot is put, is a kind of recipients, of a very thin glaſs, having a neck fifteen or ſixteen lines long, and one inch in diameter. It is of various dimenſions; the leaſt holds twelve pounds of ſoot, and the largeſt fifty. Only three quarters of it is filled with ſoot, in order that this ſubſtance may have air when it is brought to fuſion.

The oven or furnace on which this recipient is placed, conſiſts of four walls, which are placed ſo as to form a ſquare; thoſe in front are ten feet, and thoſe on the ſides nine feet broad. The height is the ſame in all, of five feet, and the thickneſs fifteen inches. In the ſquare which is formed by theſe four walls, three arches are made of the whole length of the ſquare, they are ten inches aſunder, and twelve inches thick; but their height is three feet eight inches. The opening of the oven is oval, and in the middle of one of the front walls: it is two feet four inches high, and ſixteen inches broad.

The recipient is placed between the arches in the oven, which form a kind of grate. There are four recipients on each arch, and accordingly ſixteen in all, and they are about ſix inches aſunder; ſome pieces of bricks and a little earth are laid round them, but the upper part of the veſſel is left uncovered to within

four inches, and the lower part within ſix; in order to give the fire room to penetrate every where, and heat the veſſels as well above as below.

All being thus far prepared, the people firſt make a fire of ſtraw only, and continue it for an hour. Then they throw cow-dung into it, formed in ſquare cakes; theſe increaſe the fire to the double of its former violence. They let it burn for fifteen hours, and increaſe it during fifteen other hours conſiderably. It is afterwards gradually diminiſhed, taking care however to keep up its firſt degree of heat. When the ſubſtance in the veſſels is thoroughly heated, i. e. when it has been expoſed to the fire ſix or ſeven hours, there iſſues forth a thick ſtinking ſmoke during fifteen hours. Four hours afterwards the ſalt is ſeen riſing in white flowers, and ſettles on the neck of the glaſs. Thoſe who attend the proceſs muſt from time to time thruſt a ſharp iron down the neck of theſe

these vessel, to open a free passages for the blue vapours which are continually rising out of the vessels, and do not cease till the process is ended *.

CHAP. XVII.

Of the Egyptian *common Method of hatching Chickens, Ducks, and Geese.*

ACCORDING to the accounts in *Diodorus Siculus*, the artificial method of hatching chickens, *&c.* is of a very ancient date. The *Egyptians* he says alone knew this secret, and we now know of no other nation besides them where it is in use †. The inhabitants of a village in the *Delta*, sixty miles distant from *Cairo*, called *Berme*, are in possession of this secret; the

* *Hasselquist*, in his travels, and *Sicard*, in the *Nouveaux Memoires des Missions*, give each a peculiar account of the method of making sal ammoniac, so that we now are pretty well informed of it. *F.*

* Except the *Chinese*. See *Osbeck*'s Voyage, Vol. II. p. 311, 312. which may in some manner serve as an argument, that the *Chinese* are an *Egyptian* colony. *F.*

parents

parents teach it their children and keep it from ſtrangers. The owners of ovens for hatching chickens are obliged to have recourſe to one or two inhabitants of *Berme*, who are well paid for their trouble.

The ovens have two ſtories, and conſiſt of twenty-eight little cells, (ſome have more, ſome leſs) into which the eggs are laid. Round theſe cells there is a hollow ſix inches broad, and about an inch and half deep; into this hollow they put the fire, by means of which the oven is heated. Theſe hollows in the lower range of cells are at the top, ſo that the fire in them ſerves to heat both ſtories. The floor which divides the upper from the lower cells, is made of reeds, covered with cow-dung; but the walls are of bricks burnt in the fire, and not by the ſun, as *Wanſleb* relates.

The eggs are put in the loweſt cells upon a mat, ſo that one lies cloſe to the other,

other, leaving a vacant ſpace in the middle. The fire is made of cakes of cow-dung, but they are not put in the oven till they are already turned into coal. The inſpector of the oven deſcends every day to the place where the eggs lie, by an air-hole which leads from the upper to the lower cells. He gets upon the vacant ſpot in the middle, and takes away the eggs which lay exactly under the cavity or hollow in which the fire is, replacing them by thoſe that were more diſtant from it, by that means endeavouring to procure each the ſame degree of warmth.

The eighth day he deſcends again, and looks at the eggs by candle-light, in order to throw away thoſe which are not impregnated. This being done, he gives them fire for the laſt time.

Six days after, he puts one half of the eggs into the upper cells, and opens or ſhuts up ſuch cells according to the temperature of the air; that is, he increaſes

or

or diminiſhes the heat by giving the cells leſs or more air.

On the twenty-firſt day the operation is concluded, and all the chickens are ſeen running about in the cells.

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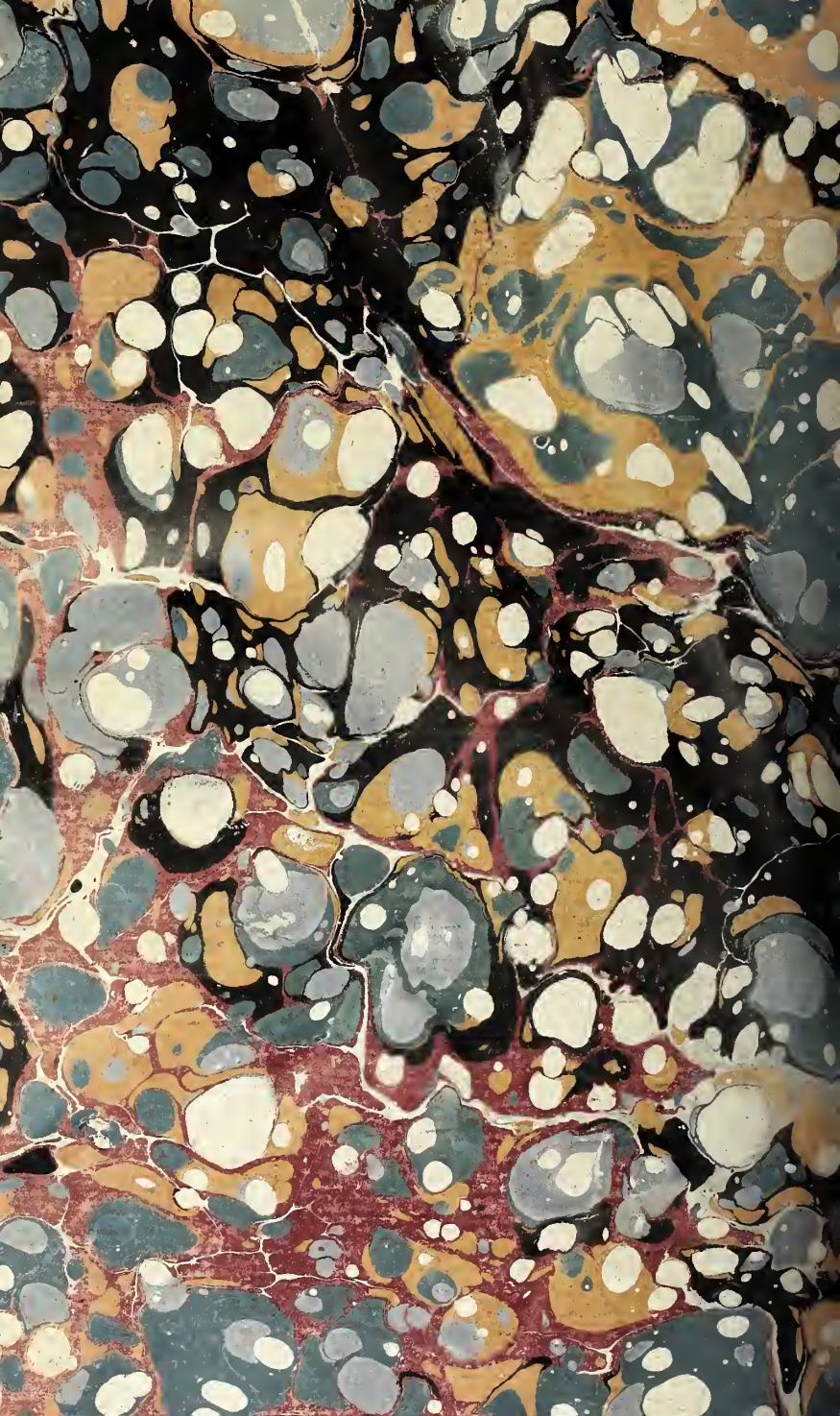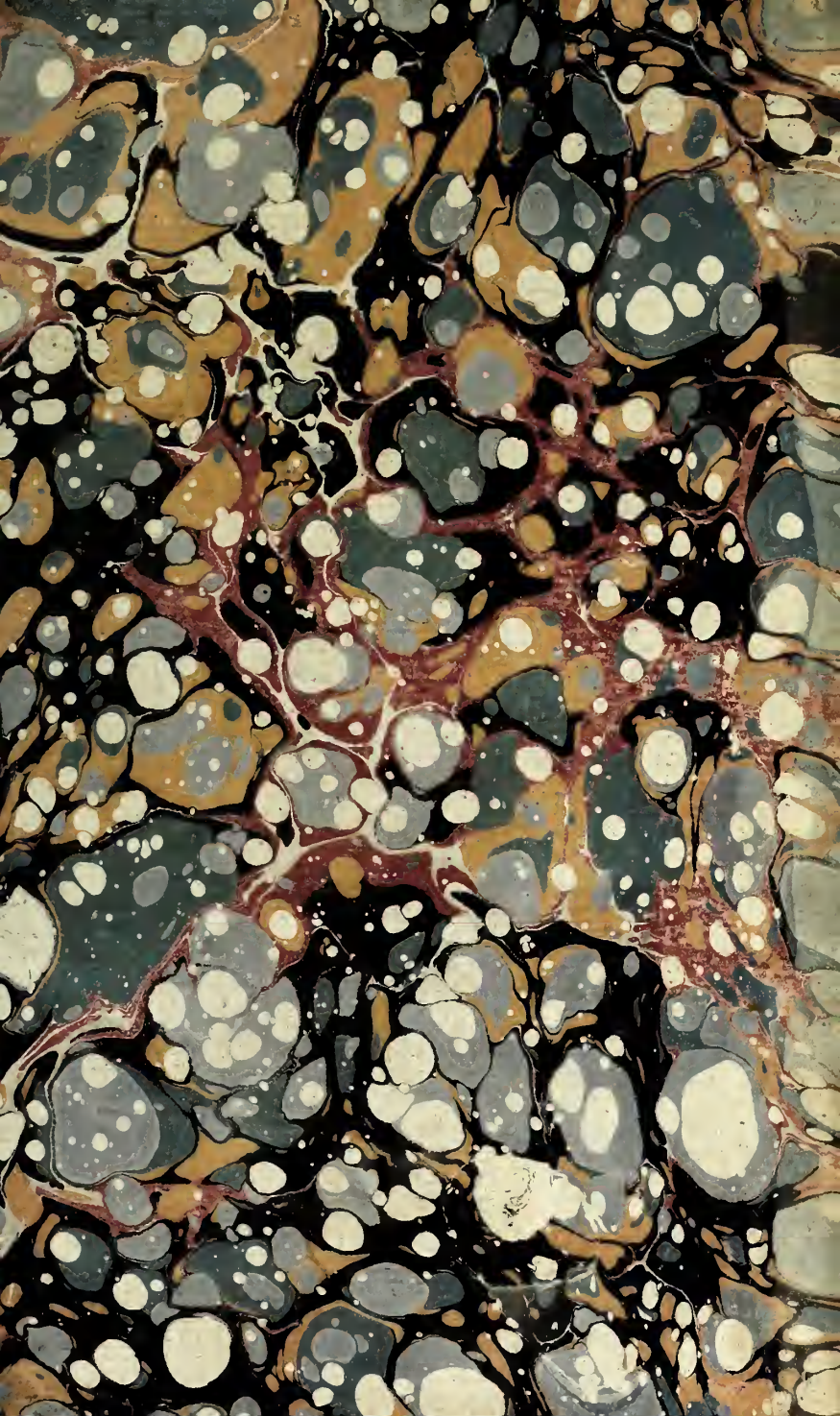
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